

Amalgamation - 1928

## Woman Paroled As Mate In Prison Denies Negro Strain

Maggie Milstead alias Maggie Weaver, found guilty by a jury in the Washington Circuit Court, on May 19, this year, of violating the law that prohibits the marriage of a white person and a person having negro blood in their veins and sentenced to imprisonment for from 2 years to 2 years and a day, was paroled by Gov. Bibb Graves yesterday. His action was recommended by the State Board of Pardons and by many good citizens of Washington County.

After the judgment of the trial court was upheld by the Alabama Court of Appeals, the woman voluntarily came to Montgomery and surrendered herself to state authorities. Since the trial and conviction, however, serious doubt has arisen as to whether James Weaver, the husband, has negro blood. He maintains that he is a Cajan, or a mixture of the white and Indian races and in support of this contention filed with the Pardon Board an affidavit signed by his father and mother. The former states that his blood is that of the Caucasian and Indian races and the latter that she is pure Caucasian.

Weaver, who is greatly humiliated and distressed concerning the conviction of himself and his wife, is doing everything in his power to prove that he has no negro blood. All his life, he states, he has attended white schools and churches and never until he was sent to prison did he ever associate with negroes.

Among those urging clemency for both husband and wife was Judge W. W. Brandon, of Tuscaloosa, former governor of Alabama, who urged a thorough investigation of the case and stated that the Cajans are a very proud people, who proudly defend the purity of their white and Indian blood.

## WHITE OR COLORED? YES, NO? CAN'T TELL

MONTGOMERY, Ala., (ANP.) — Maggie Milstead alias Maggie Weaver, found guilty last May of violating the Alabama law that prohibits the marriage of a white person and a person having Negro blood, and sentenced to imprisonment for from two to ten years, was paroled by Gov. Bibb Graves last Tuesday.

Since her conviction, serious doubt regarding the charges arose. Her husband claimed that he was not a Negro, but some sort of Cajan, with white and Indian blood. The husband has been greatly distressed by the charges. He declared that all his life he has attended white schools and churches, and never until he was sent to prison did he associate with Negroes.

# SHOT-GUN IS USED TO END LIVES OF TWO

White Man Kills Negro—  
Woman, Cook; Takes  
Own Life

DEATH VEILS SLAYING  
A MYSTERY

HAMBURG, Ark., June 1.

—Mrs. Cindy Thomas was killed here last week by A. W. Ramsey, a white man. Ramsey shot the woman with a double-barrel shot-gun. She probably died instantly. He afterwards killed himself. The double slaying is a mysterious affair and as yet no one has been able to determine the cause of Ramsey's act.

*Recorder*  
Mrs. Thomas was a cook in the home of Ramsey. Ramsey's body was found by his son, *Osady Ramsey, age 11*, when he returned from school. He left a note telling where the woman's body might be found, *6-2-28* but no evidence that will lead to solving the mystery has been found. The woman's body was found in a field about a half mile outside of town.

Ramsey was a well-to-do farmer who lived here. Mrs. Thomas, reputed to be a comely woman, had cooked for him several years. Authorities have made little effort to solve the mystery. The affair was given little mention in daily papers of this locality.

NEW YORK WORLD

JUL 3 1928

# 5,000 Negroes Become 'White' Yearly, Says Bishop

## Their Action Forced by Discrimination of Dominant Race, Advancement Conference Is Informed

Special to The World

LOS ANGELES, July 2.—Five thousand Negroes of color so light that they are able to "pass over" do so every year and become ostensibly whites, Bishop J. W. Martin of the American Methodist Episcopal Zion Church told the Conference of the Association for the Advancement of Colored People here to-day.

He made the statement in the course of a plea for better treatment of Negroes, saying that those who "pass" do so only because they are forced to it if they wish to do the kind of work they like best and for which they are best fitted.

"I know the Mayor of a certain town," said Bishop Martin, "who is a white man now but as a boy was as good a Negro as the community had, and his brother is to this day a good colored preacher. We want the doors of all professions and trades, of all skilled and unskilled labor opened to us, and we want them opened wide enough for us to get in without having to 'pass'."

"An equal opportunity to spend and to be spent along with any and all groups in this country is the demand made in behalf of the Negro by the National Association for the Advancement of Colored People. We want no special favors, no extraordinary kindnesses, no granting of handicaps, but just a chance to shoot from taw and keep on shooting until the game is ended.

"How we colored people live in the United States of America depends upon where and under what conditions we are forced to live. Restricted districts, prohibitive purchase prices for houses, exorbitant rents, threats and abuse are only some of the means employed for adding insult to our already sorely injured group.

"When it comes to public parks and playgrounds, leisure and recreation, the Negro is often not even thought of in

connection with them. What we are going to do about it I know not, but this I do know, the fight is on. The National Association for the Advancement of Colored People has taken the field and will never leave until the lives of our boys and girls, of our men and women, are held more precious; until we can have a chance to live out all the days of our appointed time. Lynchings and mob violence, ghettos and chain gangs are the result of small value put on the lives of certain citizens of our Republic."

# 5,000 PERSONS TURN WHITE EVERY YEAR

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## Say 5,000 Negroes a Year Become 'White'

Los Angeles—Five thousand negroes of color so light that they are able to "pass over" do so every year and become ostensibly white, Bishop J. W. Martin of the American Methodist Episcopal Zion Church told the Conference of the Association for the Advancement of Colored People.

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## Wife Discovers White Husband Not Nordic

San Francisco, Cal., Sept. 7.—Mrs. Myrtle Winn (white), was recently granted a divorce from her husband, William H. Winn, to whom she had been married because she discovered that he was not a Nordic. The wife found a certificate used by Winn when attending school in Cleveland, Ohio, on which was written his racial identification.

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Connecticut

## Navy Vet And Mayflower Bride



"CLARENCE" IN NAVAL UNIFORM

## SOCIETY GIRL, 19, TO MARRY NEGRO

Rockville, Conn., February 5.—(United News.)—A 19-year-old Connecticut girl who claims Pilgrim ancestry, has filed her intention to marry a negro laborer here.

Announcement that Miss Beatrice Fuller will marry Clarence Kellem, negro dye house employee, has startled this small community and aroused a storm of discussion. First news of Miss Fuller's intention came Saturday when her marriage intentions were filed with the town clerk.

### Mother Confirms Report.

Mrs. Helen Taylor, invalid mother of the girl, confirmed the report and said she had agreed to the union for the sake of her daughter's happiness.

"I signed the application for a marriage license because I thought it in the best interest of Beatrice's happiness," she declared. "However I do not approve of the marriage."

Miss Fuller refused to discuss her engagement except to state that she was confident she was doing the right thing.

"I have loved Kellem since I met him four months ago," she said, and I am confident I am not taking a false step in marrying him.

Wedding Set for Tuesday.



"BEATTY"

Though it was reported the couple had experienced some difficulty in securing a minister to perform the ceremony, it was believed the marriage would be performed Tuesday by the Rev. George S. Brooks, of the Union Congregational church.

Miss Fuller claims direct descent from the Mayflower ancestors on her deceased father's side of the family.

Kellem is of mixed parentage, his father being a negro and his mother white. He now makes his home here with a stepmother, also white.

## NEW YORK JOURNAL

ISSUE OF

## NEGRO AND HIS WHITE BRIDE EVADE KLAN

Their honeymoon turned into a wild flight from threatening Klans-

men, the former Miss Beatrice Fuller, nineteen, descendant of the Pilgrims, and her mulatto bridegroom, Clarence Kellem, twenty-six, factory laborer, today were reported hiding in Harlem after being wed yesterday in Rockville, Conn.

And again, the white and dusky newlyweds were reported to have gone on to friends of Kellem's in Philadelphia after only a brief stay here.

But wherever the couple may be, Beatrice's mother, Mrs. Helen Taylor, is certain her daughter will never return to Rockville. The mother, an invalid, sobbed brokenheartedly:

"She kissed me good-by—and it may be forever."

Incensed at the Puritan girl's flaunting of tradition, Connecticut Kluxers warned she must leave her mulatto husband or they will kidnap her and put her in an asylum.

ROCKVILLE, N. Y.—Phot shows Mr. and Mrs. Clarence Kellern and his bride was Miss Beatrice Fuller.

# CEREMONY PERFORMED, "WITHOUT BENEFIT OF CLERGY," BY JUSTICE

Several Ministers Refuse to Tie Mixed Pair—Left Early  
Yesterday Morning for Philadelphia, Where  
Honeymoon Will Be Spent

(Special to The Amsterdam News by Telegraph)

ROCKVILLE, Conn., Feb. 7.—Another intermarriage of the races shocked white America today when Beatrice Fuller, 19, white, of this city, descendant of Mayflower ancestors, was married to Clarence Kellem, who looks like white, but isn't, at just 12 minutes after midnight last night by Justice of the Peace Carl Gerring of Ellington, Conn.

Following the refusal of several ministers to perform the ceremony, which the couple intended to have in a church, the Justice of the Peace was called in and they were married at the home of the groom's stepmother, who is white.

At 6 o'clock this morning the colored man.

happy pair left from Vernon Junction for Philadelphia, where they will spend their honeymoon for two weeks with the groom's uncle and brother. Surrounded by gay and laughing friends of both races the married lovers were driven to the station in a 1925 model Ford coupe (No. 63-273) by Frank [unclear], a close friend.

## Ministers Refuse to Officiate

After the couple obtained a marriage license from John Thomas, Town Clerk, a simple marriage notice was placed in the papers, and in a short while the white daily press had informed the world that a white girl was to marry a Negro boy. National attention was at once focused on the coming wedding and certain Caucasian scribes saw in the union a parallel to the case of Alice Jones and Kip Rhineland.

The prospective Negro groom went to the Rev. Mr. Brooks Saturday night to arrange to have him perform the ceremony, but was told that time must be allowed for the Rev. Mr. Brooks to decide. "It is a very delicate question," said the Rev. Mr. Brooks, "this one of giving religious approbation to the marriage of a young (white) girl to a

"It is entirely up to my own discretion, and I frankly state that the only impediment to any such sanctification of marriage is the color question." The Rev. Mr. Brooks stated that he had gone to four most important men in his congregation to get their opinion on the matter and they unanimously agreed that he should perform the ceremony. "Yet, I am undecided," he said.

## Ku Klux Klan Gives Fiery Warning

A flaming cross was burned on Pillsbury Hill here last night and Kellem was warned by first mail yesterday not to marry Miss Fuller. Threatening letters were also sent by the Ku Klux Klan to the family of the Rev. Mr. Brooks.

"While I believe that I was right in finally agreeing to marry the couple," the Rev. Mr. Brooks told The Amsterdam News reporter, "I feared for the safety of my family because of those threatening letters from the Ku Klux. Otherwise I would have married them."

Kellem had also gone to the Rev. J. Garfield Fallis, white, pastor of the First Methodist Church, of which he is a member, to get him to perform the ceremony, but apparently failed to get the minister's consent.

The Rev. H. B. Olmstead, white, of the Episcopal Church here, is quoted as saying that such mar-

riages should be prohibited by law. The Rev. John S. Bauchmann, white, of the Lutheran Evangelical Church, however, announced that he would marry the couple if he were confronted with the problem.

## Love at First Sight

Miss Fuller is the daughter of Mrs. Helen Taylor, white, said to be the grandniece of General Nathaniel Lyon, a Connecticut hero in the Civil War. Miss Fuller was educated in Storrs, Conn.

Kellem, who is light enough to pass for white, is employed here at the Springville Mill in the dye house. His father is a full-blooded Negro and his mother was white. Mrs. Kellem died a few years ago and the father again chose a Caucasian wife.

Mrs. Clarence Kellem, the new bride, stated that her husband is a splendid fellow and that she loves him. They met, she said, about four months ago, when she fell in love with him at first sight. The new groom smilingly admitted that he, too, lost his heart upon that first meeting. So they decided to get married.

At first Miss Fuller's mother objected to the union, but her daughter stood her ground. Rather than have the girl slope the mother consented, and gave her approval by signing her daughter's application for a marriage license.

"Really, we don't see any reason for all this fuss about our getting married," Miss Fuller told the Amsterdam News reporter. "As long as we love each other that is all that matters. I know that I am not making a mistake."

"Yes, I don't see that it makes the least difference," Kellem joined in. "All my life I have never been able to make any distinction between the races—and wasn't my own mother white?"

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## A Mayflower Weds Colored Ex-Gob



Clarence Kellam



Beatrice Fuller

Above, Beatrice Fuller and Clarence Kellam, the white girl and colored boy who almost disrupted Connecticut village of Rockville when they were quietly married despite threats by the Ku Klux Klan and the refusals of four white ministers to sanctify their union. Mr. and Mrs. Kellam are honeymooning in Philadelphia.

In the left, 'Gentil Cambus', French artist's latest painting of the colored dancing star, Josephine Baker, exhibited at the Grand Palais Art Exhibition in Paris.

## Colored Lad Weds White Girl

### Klan Threats and Refusal of Minister To Perform Ceremony No Bar

Rockville, Conn., Feb. 9.—Clarence Kellam and Beatrice Fuller were married here early today by Justice of the Peace Carl Goehring, after four ministers of various denominations in the town had refused them a church ceremony.

The trouble started when it became known that Kellam, a World War veteran, a colored man, had filed application to marry the

white girl, whose forbears are said to have been among those who came over on the "Mayflower."

Rather than start any trouble, or oppose her daughter's wishes, the mother consented to sign the application for the license. All would have been well had it not been for a nosey clerk in the license bureau whose squeamishness would not allow her to write in the designation "white" after

Kellam's name, although, his mother was white and his father colored. (His father has since married another white woman.)

At first, Kellam approached the Reverend George S. Brooks, pastor of one of the leading churches of the town. Ignoring Kellam's legal rights to wed whom he chose Brooks took the matter in his own hands and declared it a question for him to decide. After hearing the opinion of four of the town's leading citizens, who favored the union, the minister refused to marry the couple.

The Ku Klux Klan then took part in the affair, sending Kellam threatening notes, stating he would be run out of town if he went through with the ceremony. As a further threat the Klan

burned a fiery cross on a hill near Kellam's home, but this did not deter the couple; Miss Fuller vowing she would live with Kellam if she was not permitted to legally marry him.

The couple then went to Goehring, who married them without question, and they left immediately for Philadelphia, leaving the staid town in an uproar.

The girl's parents have been asked to move from their home as a result of the publicity attached to the wedding.

## WHITE MAN ATTEMPTS TO TAKE HIS LIFE WHEN REFUSED BY GIRL

Norwalk, Conn.—Love has broken he really loves and for whom he says down all racial barriers, and al- he will break down the racial bars though his sweetheart is a Negro and take her as his wife.

girl, John Love is determined to marry her as soon as he is released from Norwalk Hospital.

It was because of love for Evelyn Thorpe, that he attempted to take his life. She had told him in a flight of fancy that she was through with him and did not wish to see him any more. He hasn't asked the choice of his heart to marry him so far, however.

I'll marry her if she will have me," is what Love said last week in Norwalk Hospital where he is recuperating from the self-inflicted revolver wound when he believed that Evelyn Thorpe, Negro girl, had scorned him.

He referred to Evelyn, whom he says right breast.

One of the first questions he asked was, "What have the papers said? I don't want my parents to know anything about this."

Love, who is 23 years old, comes from Harrisburg, Pa. He has only been in Norwalk a few months. On August 3 he met Evelyn Thorpe of Rockland Road. During the ensuing weeks he kept a diary, inscribing each time he met Evelyn and the progress of their affections. Two weeks ago last night, believing that she meant she was through with him, he, in a frenzy of jealousy, and aided by intoxicants taken at a party at the girl's home, sent a bullet into his

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D.C.

NOV FIREWORKS  
WILL START IN  
LOWER HOUSE

# Omega Players Insulted At Showing Of 'Porgy'

Washington, D. C., March 22.—A bill to prohibit the intermarriage of the races in the District of Columbia was introduced in the house last Saturday by Representative Allard H. Gasque, Democrat of South Carolina.

This bill would make it unlawful in the District of Columbia for any white man to intermarry with any "woman of our Race, or mulatto; or for any white woman to intermarry with any man of our Race, or mulatto," or vice versa.

The intermarriage of a white and Colored person is made a felony by the provisions of the bill and punishment is fixed at not less than two or more than five years imprisonment.

Any clergyman, minister of the gospel, magistrate, or any other person authorized by law to perform marriage ceremonies who knowingly and willingly married a white and Colored person, would be guilty of a misdemeanor and would be subject to the same punishment.

The Gasque intermarriage bill is almost identical with a bill introduced in the senate by Senator Coleman L. Blease, Democrat, also of South Carolina.

WASHINGTON, D. C., May 17.—When the all-Negro play, "Porgy" came to Washington the entire cast and managers of the Omega Players arranged to see the performance at the National Theater.

Reservations had been made by Clinton Burke and Collins George of the Omega Players. When the entire cast went to attend the showing of "Porgy" they were refused admittance.

## Manager's Explanation

Upon reporting the difficulty to the manager of the National Theater the Omega Players were told that "three of the seats had been sold in the row reserved by the players." This, the manager explained broke the seating arrangement reserved for the Omega cast. After further questioning on the part of the Omega management which seemed to embarrass the National Theater manager, it was explained finally that the National Theater does not want Negroes in its audience.

## Had Scored a Success

With their presentation of the classic English three-act comedy, "Charley's Aunt," the Omega Players had scored a success at the Armstrong auditorium on East Monday night. Several English diplomats had witnessed the performance. Washington's best people in social and intellectual circles have said that the presentation was the most outstanding of its kind to play before a critical audience.

## Washington's Best Insulted

Aside from the insult to the Omega Players several prominent persons were insulted by the National Theater management. In some instances the "spotters" failed to recognize some of their fellow race members in the audience.

The so-called "spotters" are colored persons employed by Washington theaters to pick out colored purchasers of tickets who are likely to be "passed" as white by the white ticket agents but are known by the "spotters" to be Negroes.

As in the case at the National Theater one "spotter" is in the lobby and several are in the theater. The identity of several "spotters" is known since the "Porgy" incident.

Some of the persons "spotted" at the National Theater were the Misses Edna and Lillian Tanner, well known in Washington's social and intellectual set; Miss Louise

Syphax, Miss Catherine Grey, Miss Beatrice Walker, Miss Genevieve Francis and several of their friends who are from the first families of Washington. Miss Anita Gant, prominent tennis champion and school-teacher was among those pointed out by the "spotters." Several of these persons gained admittance to the theater at a time when the "spotters" were absent. One of the young ladies who had been formerly "spotted" approached the manager after seeing the play and said, "do you recognize me?"

"No, madam, I do not," the manager politely replied.

"Well, I'm one of the young ladies you refused admittance yesterday. I want you to know how much I enjoyed the performance. I will return to see it with several of my friends when your spotters are out having supper at some nearby "jim-crow" restaurant."

Two Phi Beta Kappa honor graduates of America's leading colleges were insulted. All of the players of "Charley's Aunt" are college students at Howard University or in its professional schools. An Amherst graduate and several former students of European schools were in their ranks.

## Spotters Denounced

The Omega Player's managers issued a denunciation of the acts of the theater "spotters." The managers declared "The sooner these mammy-minded Negroes die out the better it will be for the intelligent Negro." Those low enough to do such 'spotting' in the best white theater are too ignorant of their own race to know that the type of Negro who elects to attend these best performances are normally satisfying aesthetic desires innate in all human beings and expressed frequently by the best-born persons. These spotters are at once stifling a human desire to witness beauty and an opportunity for the white man to see the Negro enjoying beautiful things as an intelligent human being. We, of course, see the un-American policy of these 'spotters' in perpetuating race prejudice in the nation's capitol city. We should pity the Uncle Tom complexed-Negro who seems to linger on in the face of a new generation."

## Whites Not to Be Barred

When the Omega Players repeat "Charley's Aunt" several whites who have made reservations will not be refused admittance at the Armstrong auditorium on the evening of May 12.

According to the Omega Player's managers, "We must show these narrow minded white people that we can present something outside of our race and nationality as well as any one. We will not present English classics 'just like white folks' because few of us see how they present such performances. We only present plays according to the best standards."

# BOY FRIEND, WHITE HUSBAND, WIFE MAKE UP

## U. S. Marine Charged Race Youth With "Cheating"

WASHINGTON—Mrs. Mary Frances Stanley, of 220 Canal St., Southwest, and Wilbur Stanley (white) her husband, a Marine, and James Leroy Simms of 648 O St., N. W., were all in court today with an expectation of having their grievances settled. But the matter didn't mature in open court because an adjustment was made in the District Attorney's office.

Mrs. Stanley's white husband charged her with conduct unbecoming a wife with her alleged friend James Leroy Simms for which both parties were arrested and posted \$500 each for trial thru Bondsman J. W. Stewart.

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# *Pittsburg Courier* **Astounding Narrative Has Tremendous Sale**

7/14/28

## **Study Of Sex Relations Of White and Black Not So "Artistic" As McKay's "Home to Harlem"**

By J. A. ROGERS

Special Foreign Correspondent

PARIS, July 12.—Books on the Negro continue on the increase. Within the past week three, just off the press, have come to my casual notice, not including the weekly articles by Prof. Cestre of the Sorbonne, which appeared in Larousse, and of which I already gave one criticism.

One of the three books in question is astonishing. It is having a tremendous sale, and one may say immediately that it would prove a frost in America. Those white critics who lauded McKay's "Home to Harlem" with its dirt, degeneracy and discouragement to Negroes, will find their enthusiasm considerably dampened by this, because now the shoe is on the other foot; although it is apter than McKay's, we fear that they will not find so much "art" in it as they did in "Home to Harlem."

This book is largely a study of the sex relations of white men and women with Negroes in French West Africa; the author is Louis-Charles Royer, who lived several years in Africa, and the title is "La Maitresse Noire," that is to say, "The Black Sweetheart," or "The Black Concubine," as you will. M. Royer is white.

The author calls a spade a spade, so much so that one will have considerable trouble in finding language sufficiently roundabout and shifty for Anglo-Saxon consumption. Nevertheless, the book is an important one, especially for Negro readers. It deals, it is true, with only French West Africa, but is true of all Africa, in short, wherever black and white meet. For instance, the principal cause of the revolt of the natives of British South Africa in 1906 against the whites, as given in the report of the British Parliamentary Commission, was: "Interference by white men with Negro women." British missionary reports also protest against the demoralization of black men by white women, so that, as was said, the author of "La Maitresse Noire" may well be speaking for all Africa.

M. Royer shows the very great attraction that a black skin exercises on white men and women, such as we see it in the Southern states, where Negro-baiting politicians and the champions of white race purity usually have two families, one white, the other black. There is this exception, however, in French West Africa—the American atmosphere of race hate is lacking.

The principal character of the story is one Count Robert de Coussan, who at the opening of the tale is making a livelihood by finding Negro virgins for newly-arriving whites. He is a former official, secretary to the governor, Kervelen, and had come to Africa in the hope of getting out of the debts in which he found himself hopelessly entangled in France. He takes love where he finds it and has had considerable success in Paris.

On arriving in Africa he finds all the white officials, married and unmarried, including the governor, with their "mousses," or Negro concubines. The governor himself advises De Coussan to get a moussé.

De Coussan's first adventure, however, is with the white wife of a white colonist, Mme. Heliet. The latter has a Negro servant, Gorko, "a statue of ebony, on whose powerful back the muscles play freely and harmoniously." Mme. Heliet gives the newly arrived De Coussan a rendezvous, but while he may have been a competent lover in Paris, he

is evidently not so for this white woman, who admits that she has the "tastes of a Negro woman" after living in Africa. As soon as De Coussan leaves, Mme. Heliet seeks out her black, and a strange love scene follows, although, like most of the whites, she entertains a certain contempt for the blacks, but the lure of the black proves too great. The whites, for instance, always begin by complaining of the odor of the Negro, but usually end in finding a special zest in it. Gorko is wearing only a loin-cloth. His mistress calls him as soon as her white lover has left. "Lie at my feet," she says.

"With her toe she tries to open the thick lips of the black. She finds a singular pleasure in making the Negro repeat the gestures of her last lover. Gorko shows a haste, gluttonous, but mixed with respect.

"She rewards him by stroking him with her hand, as some familiar beast. She feels under her hand the flesh of the male—black, firm and smooth as Russia leather. She comes nearer, placing her skin against his, noting the contrast between the black and the white."

As to the rest of that love scene, one had best omit it and finish with the words of the author: "And she it was who took off Gorko's loin-cloth."

This is in Africa, but scenes even more astonishing happen all over Europe, numerous instances of which have come to my notice, not to speak of America. The late Maximilian Harden, great German journalist, told in *Die Zukunft* how the aristocratic German ladies used to inveigle the blacks from Hagenbeck's circus, while Iwan Bloch, in his "Sexual Life of Our Times," deals with the same matter as it affects white women in general.

De Coussan at last acquires a Negro virgin for 500 francs, "supple and beautiful as a stalk of wheat in the wind." She is a virgin, just as her parents said he would find her. "See," said her mother proudly after the consummation of the marriage, "I gave her to thee a virgin. Now you are her husband. And she tore off the white band, symbol of virtue, from the waist of the girl."

In the eyes of the whites in America, the blacks are supposed to be immoral, but one of the characters, Bresse, says: "Yes, it is the blacks who have a right to protest against us and our stupid, sterile activity. I came to be their teacher to civilize them. Civilization! What a fine humbug! We give them our vices without getting rid of ours."

The white women in the story, just as they do in Europe, America and other parts of Africa, teach the Negro women Lesbian practices, entirely unknown to them before.

De Coussan is very happy with his black sweetheart and meets from

time to time white men who are also happy. One of these is Pacouda, a Tolstoyan figure, beloved of the blacks and with a large brood of mulattoes. He speaks lovingly of France, but declares that he would not leave Africa to live there again, so much has he become attached to the people and the land.

But now there is breach in the happy relations of De Coussan and his black concubine. A white sweetheart of his, unable to forget him, comes to Africa in search of him. He installs her in a villa that costs him considerable money, just about the time when his financial state is on the way to recovery. This white woman, Yvonne, naturally entertains a strong dislike for her black rival and the Negroes in general. The Count finally leaves his black sweetheart, Mouk, and she is taken by another.

But he finds it impossible to forget the black woman and the triumph of the latter is complete when the Count rejects the white Yvonne and returns to her. Quité overcome by her loss, the Negro-hating Yvonne is carried back to her home and is lying on a divan, grief-stricken. Then she hears a sound outside. Is it the Count returning? No, it is the black, Gorko. And his purpose is the so-called unspeakable crime. She resists at first, but "little by little the caress of the savage won her. She abandoned herself and the brute did not perhaps realize the pleasure that he had just given her."

"When he had fled through the window as a thief, an immense despair invaded Yvonne."

"Her lover preferred this black woman to her. . ."

A rather different ending, this, from a lynching.

The Count, happy once more, plans to return to the simple and inexpensive life he had been leading with Mouk. But the latter has learned a few things, in addition to Lesbian tricks. The Count had lodged the white sweetheart in a fine villa, why should she not have the same? She wished to live in the house of the white woman, to have like her a bed with silken cover, and servants.

Robert (the Count) was stupefied. His black sweetheart, once so docile—who had changed her into this scolding and clamorous Negro female?

"And then, to keep the villa, would embarrass him financially—the rent, the servants, all that would take a large part of his salary. He had expected to return always to live in their humble Soudanese home. . ."

"We were so happy there, Mouk." But she broke into vehement lamentations. "He had been willing to do it for 'that skinny white woman,'

why not for her. "She wept with rage."

"That same night Mouk slept in Yvonne's bed." Yvonne had returned to France.

The Count, with the expensive black concubine on his hands, plunges deeper and deeper into debt. To get money he sells a secret regarding an important contract. The governor, who has been kindness itself to the Count, discharges him and offers to send him home, but the lure of Africa and of Mouk is too strong. Finally the husband of Mme. Heliet has compassion on him and sends him off to manage a farm in a lonely and dangerous region. The Count, however, has Mouk with him, and that is a great consolation. In fact, she is the only thing that makes life bearable for him. Mouk had returned to the simple life, "nude, without jewels—she was once more beautiful. . . The Count de Coussan is happy."

Then one day another white man comes to the village, Raoul Labry of the Mondial Film Co. He is taking moving pictures of the native life. At the sight of Mouk—she is dancing—he resolves to take her away and tempts her with tales of the luxurious life she will be able to lead in Paris; "she will live in a palace like those she has seen on the moving pictures he showed her." Among his effects is a box of champagne. He gets the Count drunk and takes away Mouk.

The Count, thunderstruck with his loss, wanders about like a man in a dream. Finally he gets back to Paris, where Mouk has won success as a danger and a model, and, finding her, "springs on her and cuts her throat. Death was instantaneous."

This is an imperfect review of a very able and well written book. The author evidently knows Africa thoroughly and gives what seems a faithful picture of the relations of black and white. Neither the blacks nor whites are saints in this book, and there seems to be no special attempt to prove anything, except, perhaps, that Negroes are more natural in their sex relations, less given to perversion than the whites. Virginity is prized among the blacks, because a man purchases his wife. One feels throughout the story that Count de Coussan is not mere fiction. The book, by the way, is dedicated to the "colonial governor J. de-civilized by the blacks."

Amalgamation - 1928

EXPRESS  
PORTLAND, ME.

AUG 30 1928

# Negro Getting Lighter And Gaining New Plane

## Biologists Find Color Trend One Of Most Curious Phenomena On Record—Race Concentra- tion Begins To Affect Politics

By Frederic J. Haskin

WASHINGTON, Aug. 30.—A notable alteration in the status of the man of negro blood has been in progress in recent years and, as its movement is accelerating, bids fair to bring about a new situation, having perhaps a more far-reaching effect on our population than that which has been exerted by any influx of immigration. The alteration assumes two forms, quite diverse in their natures. The one is that the concentration of negroes in cities is making them a political and economic factor to be reckoned with, and the second that the pigment and many racial characteristics are being bred out of the race.

### Fitted Only For Farm

Because of his original somewhat wild African existence, in the course of which he got his living by a little crude farming and the killing of game, the negro came to this Country in slave days with nothing but rural equipment. As he was wholly unfitted, for the most part, for any but menial labor, he was employed as a farm hand practically. This meant that his numbers were scattered on farms of the slave-holding States. There were no negro centers. Negroes lived and worked where their masters told them to and that was almost entirely in the fields.

So it was no more than natural that, with the coming of the Emancipation Proclamation and the winning of the Civil War, the Negro was equipped, so far as the great mass was concerned, to do no other work than farm work. Some were fortunate enough to acquire in the course of time little farms of their own but most hired out as farm hands in the cotton fields or in other rural employment.

The uplift feeling of the abolition North was such that an effort early was commenced to educate the Negro and Negro schools were established, some with the aid of Congressional appropriations. The process took time but with each generation came more and more fairly well educated Negroes and here and there a certain amount of genius for learning was developed. Trades also were learned, mechanical trades and the handicraft of skilled artisans.

### Large Cities Have Negro Centers.

This evolution brought about a

larger and larger congregation of Negroes in cities. The later years of the 20th century has seen a truly amazing increase of the number of Negroes in cities. Because of the distinct racial difference, it naturally followed that the Afro-Americans formed Negro centers in the larger cities. Now every large metropolis has a more or less separate Negro quarter. Washington, the National capital, has a numerous one, and Negroes do well here, especially as many Government positions are attainable in both clerical and mechanic lines.

The largest Negro community in the world is reputed to be the section of New York City known as Harlem. More than 100,000 Negroes live there in a district in which there are very few whites.

Chicago has a similar section. In accordance with long established American practice, cities are divided into wards for electoral purposes. With such populous quarters, annually growing, it comes as a matter of course that such sections are coming under negro political control.

During the Reconstruction Period after the Civil War, the wave of pro-Negro sentiment brought many of them into political office, quite a few even to the halls of Congress. Then, as the process of nullification began to work in relation to the Negro suffrage amendment, they disappeared. The last one, oddly, enough was named White.

But now that these populous Negro sections have developed, the way is reopening for the return of the Negro. Only a brief while ago a Negro was

nominated for Congress in St. Louis, and it is there predicted that he will be elected, while in Chicago a Negro was nominated to succeed the late Representative Madden. Each year sees gains in these Negro sections and, as they cling together, it would not be surprising to find a new one added in each succeeding Congress. It is not inconceivable that a Negro bloc might exist in Congress in the course of time.

### Passing Over Of Negroes

The other matter, the triumph of the white blood in the Negro, is one of the most curious biological phenomena on record. Light-skinned Negroes usually marry persons of as light skin as possible and, despite popular prejudice, intermarriage of white and colored is not unknown. Therefore, each generation sees more Negroes capable of being mistaken for whites. Even such characteristic racial features as the thick lips slowly are bred out. While it is far from being true of all, many Negroes desire to pass as white men, and a surprisingly large number accomplish it.

This change has its own special designation among the city Negroes. It is called passing over or crossing the line. It is estimated that for the last few years as many as five thousand have passed over every year. The number is strongly on the increase.

A strong and highly romantic conspiracy exists among friends of these Negroes to assist them in their efforts to be accepted as white. That is, as to most of them. Some of them, having a certain pride of race, scorn the deception and denounce those who make the change. But in the big cities especially, friends of the man who has just passed over voluntarily leave him strictly alone in order to help him. His first step is to change his employment and remove to a new district, sometimes another city, so as completely to throw off old racial associations. He is abetted in this practice. Old Negro friends will go so far as to refrain from speaking to him should they meet him on the street, unless first accosted.

Cases are even reported of parents of Negroes who have passed over who willingly set up a fiction of non-relationship. They renounce all association in order to assist their offspring who they believe is bettering himself in the social scale. This is done in a remarkable spirit of self sacrifice for what they believe is the advancement of the child.

Biologists, who have given attention to the matter have asserted that there is a hidden danger lurking in the situation, however, which may lead to later serious embarrassment. Several generations may pass, during which children, grandchildren and still more distant offspring may be ignorant of the fact that they have Negro forbears. Then will come a reversion to type and parents who look white and fully believe they are white will produce a child with a decided dark skin and with the ancient racial characteristics. At the same time, however, it has been said that it is not impossible that in the course of time the Negro might be entirely bred out of America. There is no immigration

worth mentioning, nor is there likely to be, and each year the average person of Negro blood becomes lighter

## Passing for White and Color Prejudice

Last week's edition of the Baltimore Afro-American had this say editorially:

Let every colored person who can pass for white go over to the white race.

We haven't been doing that in the past. We have allowed silly ideas of race pride to stamp persons as colored, who were whiter inside and outside than millions of so-called "white people."

But let them not pass over for their own sakes. "Pass for white" for the sake of humanity. Go into the white race and change its race prejudice, its un-Christianity and its disrespect for law.

We are heartily in accord with parts of the foregoing statements. Other parts we term inadvisable as yet.

If one who is called a Negro is light enough in complexion and regular enough in features to pass for white, he belongs as much in the white race as he does in that of the Negro. No matter how much "black" blood flows through his veins, such a person is more white than colored.

It is perfectly obvious that "passing" has great advantages—no segregation to face, no jobs or positions denied because of being a Negro, no jim crow hotel or traveling conditions, and the negation of a host of other things.

But when it comes to "passing" for the purpose of ridding the Caucasian of his race prejudice—that's another matter.

People who manage to slip into the white race are constantly afraid that their original racial identity will be learned. Consequently they take no chances. If they endeavor to eradicate race prejudice, or converse freely and frequently upon the subject, or let it be known that they are friendly toward colored folk, it becomes merely a question of time before some snooper learns that once they themselves were considered colored.

Outside of Walter White and a handful of others, those who have gone across do as little to better inter-racial relations as the most unmindful of the natural Caucasians.

It further happens that most of those who remain within the race because they are afraid to try passing, and those who are light in complexion but not white enough to be called Caucasian except by a blind man, have color prejudice as great as that held by the meanest of the Georgia crackers.

Many light complexioned Negroes refuse to mix with those darker in color. They call themselves the cream of the Negro race. They establish color bars and a caste system that are as inflexible as those put by southern gentlemen in Mississippi. By such action, they seek to call attention to themselves and their color. They fail to realize that in many instances the less said about their color—and why—the better.

We look upon the Afro's idea as very good. But at present it is not practical. Before we attempt to remove the prejudice from the white race, let's get rid of it ourselves. Let our charity begin

# Theories On Race Adjustment

By J. Leonard Farmer, Ph. D.

## 4. The Amalgamation Theory

As we stated in the preceding article, in day. The number of Negroes with white blood in their veins is increasing almost twice as rapidly as the Negro population itself in this country. But still these mixed Negroes are a part of the Negro, and not of the white race. They constitute and are generally faced with the same problems as the Negroes with only black blood in their veins. Some testify that their position is even more embarrassing than that of the pure Negro. Negroes are gradually passing over to the white race. But for every one who passes over there are thousands of others born who will never be able to pass over. Largely because of immigration the Negro population is not increasing so rapidly as is the white population. Relative to the white population the Negro is "dying out", but absolutely the Negro population is increasing at an average rate of nearly a hundred thousand a year. What is happening is that the Negro race is becoming mixed, a mulatto one, but to no appreciable extent is it becoming part of the white race. This much for amalgamation when it is not used as descriptive of a process that is slowly going on. But when amalgamation is used as a normative theory; that is, when it proposes something for which the two peoples should conscientiously and purposely strive, then it is practically worthless. Amalgamation must be desirable to both peoples before any pep can be added to the process. But is it desirable?

There is no pure race in the world. When we do not speak of the human race, what we call "race" is biologically a hybrid complex. Amalgamation of peoples has been going on from earliest times, and will continue to go on as long as there is close contact between them. What a mixture of peoples is the American white man! And the Englishman, the Frenchman, the German, the Italian, the Irishman, and so on, who have contributed their share to the mixture. Though to no great extent, the Negro in this country is also becoming amalgamated, and adding a strain of his blood to the compound which makes up the hybrid which we call the American white man. According to statistics, more than one-fifth of the Negroes here have white blood; that is, blood of white people, in their veins. And that number is probably too small unless an appreciable amount of white blood is meant. Besides, every year sees a number of white men and women with Negro blood in their veins passing over to the white race, while a still larger number who could with no difficulty pass over choose to remain identified with the Negro race. Four continents meet in the cells of the American white man. And yet the Americans are doubtless the most virile and progressive people of the world.

Facts like the foregoing call some men with a lively imagination to be prophets or prophets' sons. We hear that at some time in the future there will be one race, a hybrid race composed of the best element of all the races of the world. And we also hear that amalgamation will be the final solution of the Negro problem. If the white race will but absorb the Negro, then there will no longer be any Negro problem, as there will no longer be any Negro race.

Now, if amalgamation is used as descriptive of a process that is now going on, it is not to be gainsaid; it is an indisputable fact. But that process is proceeding so slowly that it could not keep up with a snail in a funeral procession. It offers no great consolation to a people who want its problems solved today, tomorrow, or by all means on the third

day. The number of Negroes with white blood in their veins is increasing almost twice as rapidly as the Negro population itself in this country. But still these mixed Negroes are a part of the Negro, and not of the white race. They constitute and are generally faced with the same problems as the Negroes with only black blood in their veins. Some testify that their position is even more embarrassing than that of the pure Negro. Negroes are gradually passing over to the white race. But for every one who passes over there are thousands of others born who will never be able to pass over. Largely because of immigration the Negro population is not increasing so rapidly as is the white population. Relative to the white population the Negro is "dying out", but absolutely the Negro population is increasing at an average rate of nearly a hundred thousand a year. What is happening is that the Negro race is becoming mixed, a mulatto one, but to no appreciable extent is it becoming part of the white race. This much for amalgamation when it is not used as descriptive of a process that is slowly going on. But when amalgamation is used as a normative theory; that is, when it proposes something for which the two peoples should conscientiously and purposely strive, then it is practically worthless. Amalgamation must be desirable to both peoples before any pep can be added to the process. But is it desirable?

Some white people do not stubbornly object to it, but for the white race in general amalgamation is positively undesirable. Only sometimes do we find an anthropological scholar writing at the North who is frank enough to confess that "it seems that no one can handle the question of race in cold blood," and, "nor does the writer claim that he can rise above the universal human to the extent of not showing his teeth." And sociological scholars of the South do not usually venture very far from the popular sentiment of their community on the question of race. White men who manifest carelessness in mixing their blood with Negroes are dubbed "degenerates." But when we are told that much of the best white blood in America flows in the veins of mulattoes born during slavery while mulattoes born since slavery are mostly fathered by degenerate white men, we cannot quite see the meaning of "degenerate." The use of the word in that connection can hardly be understood in the moral sense. The mixing during slavery would appear more immoral, being by compulsion. And if degeneration is meant, then we should remember that the fact that a man does not become a Congressman, or Governor, or great plantation owner, and the like, is no conclusive proof that he lacks the ability to perform the functions of those offices. It may be because he has lacked the opportunity of coming into those positions. The white men who consort across the race line today are by no means always those of the lowest social and financial standing in the community. But maybe they are called "degenerate" as a means of shaming them. And in that sense the use of the term may not be altogether unjustifiable, though it should be understood that our mulattoes are not *per se* children of degeneration, but absolutely the Negro population is increasing at an average rate of nearly a hundred thousand a year. What is happening is that the Negro race is becoming mixed, a mulatto one, but to no appreciable extent is it becoming part of the white race. This much for amalgamation when it is not used as descriptive of a process that is slowly going on. But when amalgamation is used as a normative theory; that is, when it proposes something for which the two peoples should conscientiously and purposely strive, then it is practically worthless. Amalgamation must be desirable to both peoples before any pep can be added to the process. But is it desirable?

The rank and file of white men oppose absorption of the Negro because, they say, the white race is vastly superior by nature to the Negro race, and the absorption of the Negro race would weaken the white race in every sense except, perhaps, the physiological one. But anthropological scholarship is well nigh unanimous in the conviction of the unity of the human race—that the races are by nature equally constituted, and that whatever important differences may be found among them are due to differences in development which in turn have been due chiefly to environment and contact during the more plastic stage of racial development. So, white scholarship invalidates the reasons of the white *hoi polloi*. Some sociologist, especially of the South, base their arguments against absorption on aesthetic grounds. We hear that the physical characteristics of the Negro would be dominant in the mixture with the white race, and the idea of the white race becoming a mulatto one with Negroid features, cannot be passive. But, no matter what may be the biological theory of dominant and recessive characteristics in cross-breeding, Negroes are passing over to the white race with their physical and social characteristics breded out. Ordinary observation reveals that mulattoes of the first stage have more of white than of Negroid features. No matter what the theory is, the fact is that Negroid features

are recessive in the mixture with white blood. As for the aesthetic argument, some one has said that no race has a monopoly on beauty. Or, to quote a Southern sociologist, "While to the whites the (physical) characteristics of their being objectionable is that they are associated with a race considered inferior. If they were associated with a race considered superior, they would, no doubt, be considered desirable characters, just as the Negroes desire the characters of their social superiors, the whites. Generally physical characters come to be stigmata, desirable or undesirable, as the case may be, of the different races, and come to be objects to be obtained or causes of racial hatreds and prejudices." The fact is that there is on the part of the white race just a natural feeling of antipathy toward the absorption of the Negro, and the white man tries to justify that feeling by seeking a rational basis for it. But feelings are feelings. And even though they cannot be justified by reason, contrary rational arguments will not destroy them. From the side of the whites, the most cogent rational argument against absorption is that "the whites have their prejudices against the Negroes." And they will not be indifferent toward absorption as long as those prejudices exist.

As to the good-thinking Negro, amalgamation with the white race is positively undesirable. The best feeling of the Negro races rises in indignation and chagrin at the Negro woman who voluntarily consorts across the race line. The good-thinking white man ought to know that the good-thinking Negro is in essential agreement with him in this matter: this Negro detests his woman cohabiting across the race line just as deeply as that white man detests his men doing so—as long as it is not legally done. In either case it is tolerated because there does not appear any legal way of preventing it. "Degeneracy," on the one hand, and economic considerations on the other, seem always stronger than moral persuasion or considerations of racial integrity.

But if this crossing-over were legalized, what then? That would show that the white man did not object to absorption. But should the Negro even then desire it? We think decidedly not. Certainly a few on either side would cross over in marriage, but the two races as such would remain about as distinct as they now are—unless the Negro problem had been solved. "Pre" Negroes and whites are still being born where intermarriage is permitted by law. The white people

of those states show no signs of becoming supposes the solution of that for which it is mulatto race. If physical differences failed, offered as a solution. Of before amalgamation to keep "degeneracy" within reasonable limitation (not simply race mixture) can take its, mutual incompatibility would strongly place, present racial attitudes which prevent tend to do so—if the races are as essentially the solution of the problems must have given different as we are taught that they are. Un-place, that is, must have become radically derstand the import of this argument. It is changed. And even with this change in spirit, that even a change in the laws governing in there would still remain a sufficient amount termarriage would not *per se* effect to any of something in the two races to keep them appreciable extent a change in racial atti-fairly distinct—at least for a very, very long ludes. The Negro should not, and the good-time to come. There would doubtless be thinking Negro does not want to be absorbed, more white Negroes or, which is the same

On every hand it is very convenient to bething, colored white men. But the Negro race white. But that is because of the race prob-as such would be about as the poor—whom lem. Thick lips, kinky hair, flat nose, black we have with us always.

J. LEONARD FARMER

skin, prognathic jaws, steatopygia, and the rest of it, look bad to the white man. But that is because of the social advantages in lacking those characteristics. If the dominant race had those characteristics, whites would be using ebony-colored talcum, stay-kink, etc., etc. There are some really handsome black men. And there are some really beautiful black girls. But a beautiful Negro does not look like a beautiful white person any more than a beautiful Chinese looks like a beautiful German. Of course, Negro women should try to make themselves look as beautiful as possible. But their best beauty culture will make them **beautiful-looking**, and not **white-looking**. Negroes should not try to act white and to be white, but to act like a man and be a man. And yet it is very hard for them not to idealize white when they have assimilated the white man's culture from a to z. Culture makes and unmakes peoples. The American whites complain of the foreigner who does not adopt the American culture, but who clings to his own, though he is to become an American citizen. But, on the other hand, many of them complain of the Negro for not having developed a culture of his own in this country. Their logic isn't quite clear in this case. But the Negro should take pride in his race, and should try to be such a Negro as will tend to make Negroid characteristics as honorable as any others. We're done with preaching. Pardon the sermonette.

What shall we say to the amalgamation theory, then? We shall say that it is worthless as a practical solution of the Negro problems. There are two phases to the problems, we recall: the problem which the Negro constitutes to his own race, and the problem which the Negro race constitutes to the white race. With respect to the first phase, amalgamation would not help the Negro develop his race to its highest capacity, as it would destroy the Negro race. One may as well advocate race-suicide as a solution to the race problems. And with respect to the second phase, amalgamation begs the question: it pre-

NEW YORK WORLD

JUL 22 1928

# Many Notables Among Negroes Pass as White

Are Famous, Wealthy, Secure  
—Estimate 5,000 "Cross  
The Line" Each Year

By Walter White

of the National Association for the Advancement  
of Colored People

THERE is no more amusing or tragic or drama-provoking manifestation of race or color prejudice in these United States than the phenomenon of "passing" or "crossing over the line" by Negroes whose skin is light enough in color to permit them to do so. A few days ago a Bishop of the African Methodist Episcopal Zion Church, addressing the annual conference of the National Association for the Advancement of Colored People at Los Angeles, ventured the guess that upward of 5,000 Negroes forget their Negro blood every year and become to all intents and purposes white—socially, professionally and in every other way. There are many who think the Bishop's estimate far too modest.

No one knows nor can one know the exact number—the nearest one can come to accuracy is by studying the decennial reports of the Census Bureau, estimating the number of mulattoes, quadroons, octaroons and other mixed bloods which normally would result from the marriages of mixed bloods with each other, or of a mixed blood with one unmixed in blood whether Negro or white, and then guessing the whereabouts of the shortage—the discrepancy between the number of light-skinned Negroes one ought to find and the number one actually finds.

## The Restlessly Ambitious Mr. X

Obviously, such figures would be of little scientific or statistical value, for at best, considering the many factors and especially the impossibility of determining the number of illicit relations between white and Negro persons, any such figures would depend largely on the personal slant of the one who made the estimate. I myself pretend to no exact knowledge. Yet it has been my experience many times in traveling in the United States and

abroad to encounter Negroes who are "passing."

X was born, I believe, either in Texas or Mississippi. Little was known of his parentage or of his life until he appeared in the late nineties in New York. He was magnificently built, over six feet

in height, with not a superfluous ounce. His skin was of a ruddy swarthiness; his hair a dark brown, inclined to curliness. He had no difficulty among Negroes in so far as race was concerned, for that he was a Negro was to them beyond doubt. But New York with its vast variety of races and the South, with racial intermixture and climate, hold many who were and are as dark or darker than X but who are "white."

The chief characteristic of X was his restless ambition for which the Negro world of New York at that time offered little outlet. Soon Negro New York saw X no more—like many others he had "crossed over the line." A few years later he formed certain connections which led to his being sent with another man on a diplomatic mission to a foreign country which involved a very considerable sum of money. One night after X had retired there came a cry of "Man overboard." The ship was stopped, a search was made but to no avail. It was X's superior who had disappeared. No one ever knew whether it was a case of suicide or of foul play. X, however, proceeded on the mission, completed it with great success, returned to the United States and profited handsomely from his accomplishment.

Having a gift for finance, X took the money he received and began speculating in Wall Street. Fortune alternately smiled and frowned upon him

—he won and lost many sizable fortunes. Immensely wealthy or flat broke, X presented the same countenance and appearance to the world. Had he chosen the stage or gambling with cards instead of stocks, his imperturbable savoir faire would have doubtless brought him equal success. He was always immaculate and his tailor was one of the best in New York.

## The Bluff That Worked

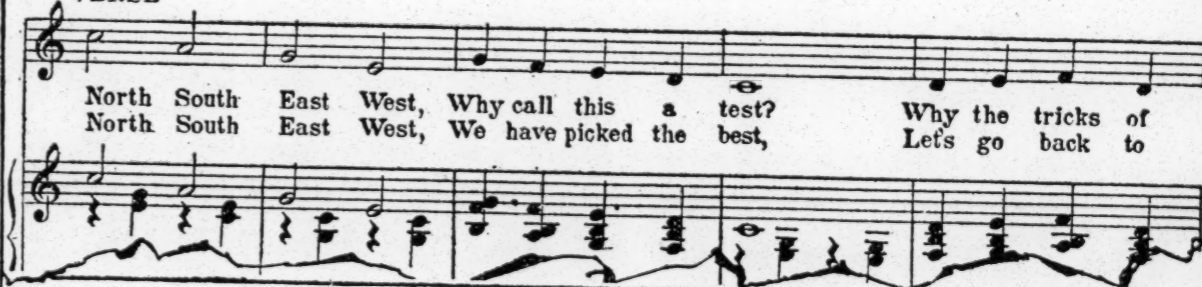
On one occasion X was obliged to go to Texas in connection with some oil wells in which he had invested heavily. He bought Pullman accommodations from New York to his objective in Texas. The trip was uneventful until the train was passing through Arkansas where an unwritten law decrees that no Negroes, no matter how clean or wealthy or well-educated, may ride in Pullmans. (I myself have frequently ridden in Pullman cars in Arkansas, on some of the trips preferring to be elsewhere to escape aromas of banana skins, fried food, and those arising when coats and shoes were doffed because of the heat—but then, my skin is white.) X, being more swart of skin, attracted the attention of other passengers who feared that their suspicion he was not white was well-founded and that something or other might

## TWO CHANTS FOR EMBATTLED PARTIES

### Send New York's Son To Washington

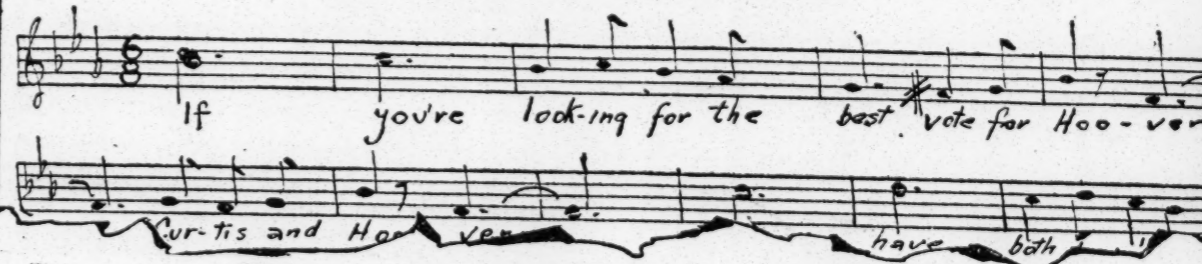
Words by  
CHAS. SCHEIBMusic by  
CHAS. M. DRESSNER

#### VERSE



### WHO? HOOVER

1928 PRESIDENTIAL CAMPAIGN SONG

WORDS Bob Foster  
MUSIC Bernie Dolan

happen to "white supremacy" if X remained in the seat for which he had paid.

There were passings and re-passings, and rigid scrutiny of X's face, all of which he blandly ignored. At last the inquisitive passengers became certain that X was really a Negro. X was surreptitiously warned by the porter that a telegram had been sent ahead to the Sheriff to meet the train and take X off of it. The train pulled slowly into the station where a huge crowd was gathered, the centre of the assemblage being the Sheriff. X did not wait. He calmly strode through the train and as it came to a stop swung down to the ground. Past the startled Sheriff X walked, the crowd in its astonishment opening a path for him. Into the waiting room with the sign over the door, "For White," he walked, demanding of the ticket agent a telegraph blank. He seemed oblivious of the faces which peered in at him from the open doorway and through the window. Imperturbable as though he were safe in New York, he wrote a telegram to the Governor of the State informing him that there had been threats to take him

off the train, reminding the Governor that he would be held to strict accountability since he knew the nature and importance of the mission on which X was engaged, and hinting of all manner of evil consequences to those who might inconvenience or annoy X.

To the startled ticket agent X tossed the completed message, curtly ordering that it be sent collect. Lighting a cigar as the clerk read the message, X went back to the train, the crowd once again opening a path for him. The exact text of the telegram quickly spread. Most convincing was the note of bravado in sending it collect. Hesitant, the crowd headed by the Sheriff stood gaping at X who sat in full view placidly reading a magazine. After a long delay the train slowly pulled out before the Sheriff could make up his mind as to whether he dared arrest X. And the train was well out of the State before a puzzled Governor finally concluded that he had never heard of the man whose name was signed to the disturbing message on the yellow form.

## Athlete

### A Famous

Y's fame and wealth have come to him by means of exceptional prowess as an athlete. His picture has appeared innumerable times in the sports sections and rotogravure sheets of newspapers in every part of the United States.

One of Y's closest friends is a young Negro, the son of a physician in a Northern city. Frequently this young man and Y go hunting or fishing together. On one of these trips they plodded homeward, guns loosely held in the crooks of their arms. They talked of many things. In some fashion the question of race arose.

"What are you anyway?" Y asked.

"Oh, I have some white blood, some Indian, and some Negro," his companion replied.

"Same here," answered Y, "except that, so far as I know, I have no Indian blood."

### Candidates'

#### Promises

Negroes are not particularly anxious to claim some of their own who have achieved eminence in politics. One of these was, not many years since, a candidate for a certain very high office. A group of Negroes called upon him to ascertain what his attitude would be, if elected, on certain legislation deemed by them of vital importance to Negroes. The candidate was evasive. Efforts to obtain a clear-cut statement from him were without success.

Nettled, one of the inquirers who had known the candidate for many years reminded him that his Negro blood ought to cause him to be interested in the matters being discussed. The candidate put aside his evasiveness and answered:

"That's just the point. You men know how my Negro blood has been the subject of attack upon me before. It is likely that it'll crop up in the coming campaign. The charge might conceivably swing the election against me—it would certainly do so if I came

out in too strong a statement on behalf of justice for the Negro. Don't hamstring me, boys, before the race starts. Let me get into office and then I'll be in a position really to do something big for colored people. And I promise you by all that's holy I will do something big."

Negroes did support the candidate. He was elected. And he did not a whit more for his people than any of the white men who had held that exalted office before him.

### Out-Heroding

#### Herod

The politician's case just related is typical of many Negroes who cross the line—in many instances they out-Herod Herod in seeking to prove their "whiteness" by going out of their way to denounce other Negroes. I have in mind a certain actor who seldom, if ever, missed an opportunity to voice hatred and contempt for "niggers." A few years ago this ex-Negro played the leading masculine role in a successful Broadway play. A very attractive colored girl was the maid of the female star.

Whenever she happened to pass near the former colored man he would in a loud voice certain to reach her ears begin to speak contemptuously of "niggers." So marked was his attitude and so unpleasant for the colored girl that she thought seriously for a time of quitting. One night, however, she happened to encounter the man in the wings. Quietly but firmly she said to him, "I think you could get by without such vehement protestation of your whiteness."

"What do you mean?" he challenged her, sharply—so sharply she knew her remark had gone home.

"Oh, nothing much. I merely thought that if you continued emphasizing your hatred of Negroes some one else might suspect something."

She had no further trouble, nor was she embarrassed by having to listen to any more diatribes of Negrophobia from the actor.

But of all professions, it must be said, there are none in which there is less prejudice than among stage folk.

### The Man

#### Who Could Tell

I believe I have told the story before, but perhaps it will stand repetition. This story related to the naive notion that by one's finger-nails one can detect the presence of any amount of Negro blood, no matter how small the amount may be. I was on a train in Georgia. It was a fearfully hot day. In the chair car two children, noisy and liberally bestuck with candy, were enjoying themselves by running up and down the aisle, tumbling over the feet of other passengers and making of themselves pests and nuisances. I sought and found refuge for a few miles in the smoking compartment. My seclusion was short-lived, for at a small station a garrulous peach grower took the seat opposite me. Promptly he began a conversation which the

heat did not induce me to foster. He told me how many acres of peach trees he owned, how many crates he expected to ship that year, how many "niggers" he employed and how generally worthless they were unless watched constantly, and many, many other things about himself. Receiving little encouragement to continue his recital, my vis-a-vis began asking questions about my own life, undiscouraged apparently by my lack of enthusiasm. When, in answer to his question of whence I came, I told him New York, he instantly assumed that I knew nothing of the South or of Negroes.

On and on he went, telling me how "niggers must be kept in their place," that "God Almighty made us white folks superior and we'd be going against God's express commands if we don't assert our superiority" (he was a bit vague when I gently inquired for exact information as to this confidential memorandum from God to white folks) and much more of the same bland assertions. The train eventually drew into a town rather larger than those at which it had stopped every few miles. Toward the rear end of the platform stood the whites; up front by the "Jim Crow" car next the engine stood the Negroes. Among them were several much lighter in color than the rest.

### The Famous

#### Finger-nail Test

"Mister, I wish you'd look at them yaller niggers out there," my companion remarked. "You know, the South's getting overrun with yaller niggers."

In charity I resisted the impulse to ask the method of this increase, in view of the frequent and vehement assertion in the South of the natural repulsion between the races.

"Some of 'em's so white you can hardly tell 'em from white," he added.

"How can you tell them from white," I asked. "I've seen lots of colored peo-

ple so fair I never knew they had Negro blood until I was told so."

"Oh, that's easy—dead easy," the sub-Potomac biologist remarked with a laugh. "There's lots of ways to tell a white nigger from a white man. I can tell 'em by their hair, by their eyes, by feeling their noses to see if there's a split in 'em—you know, if a man's got any nigger blood at all, there's no split in his nose. But there's one test that never fails—the finger-nails."

He took my hand, palm downward, in his.

"Now, if you had a single drop of nigger blood in you, you'd have a dark blue or purple circle right along here at the base of your nails. But, you see, you're white—so you ain't got any circle."

His triumph seemed a bit less than complete as I grinned cheerfully at him and said nothing. The conversation dragged a bit after that episode.

### The Cast

#### Of the Eyes

Last winter a somewhat similar experience was mine. Living in Southern France while doing some writing, I had had correspondence with Sir Arthur Keith, the President of the British Association for the Advancement of Science, relative to some work on which I was then engaged. Sir Arthur asked me to come and see him when I went a little later to London to discuss the matters about which we had corresponded. As I entered his study Sir Arthur looked quite steadily at me for some time.

"There's only one way by which I can tell you have Negro blood," the distinguished scientist said, after a pause.

"What is it?" I asked. "I would like to know this test. It would be a profitable and interesting possession—especially in the United States."

"It's something in the cast of your eyes."

"Just what sort of cast?"

"Oh, that's hard to say," and his thin hands with their slender fingers waved vaguely in the air. "If you hadn't told me in your letters you had Negro blood I would never have imagined I saw anything to indicate your Negro blood. I knew in advance you did have Negro blood—so I think I see something there."

He paused for a minute or two.

"Seeing something that's not there—that's a prejudice on my part," he ended with a dry laugh. "Tell me about the book you're writing."

### The Problem

#### In All Its Phases

Comedy—tragedy—all the elements of drama and of melodrama are present in this question of "passing." Individuals with perhaps 1 or 5 or 10

per cent. of Negro blood and all the rest of "white" blood are forced by a ridiculous prejudice to resort to all manner of deception to live lives free from the inconveniences which accompany a dark skin in these United States. A wise friend of mine once remarked that "if only white people had the sense of humor they're always boasting about, there'd be no race problem in the United States—the white man would laugh himself to death at his own absurdities."

Tragedy, or at least tragic circum-

stances affecting the Negro, however do arise from the loss that race suffers through prejudice driving many light-skinned and talented individuals across the line. When one considers the greatly increased regard for the Negro which has come within recent years through the work of Paul Robeson, James Weldon Johnson, Countee Cullen, Florence Mills, Roland Hayes, W. E. B. Du Bois and a host of others, one can but wonder how much greater would be that regard if the Negro as a race had to its credit the work of all those of genius who, consciously or unconsciously, were "passing."

The stream of stories is endless. Many white people nourish the naive conceit that Negroes who "pass" do so solely because of the desire to be white. The same conceit causes them to laugh at the use of skin whiteners and hair straighteners by colored people. Neither of these is true. Living in a realm where color bars most of the doors of opportunity, the majority of those who cross the line do so simply because they are tired of the barriers, of iteration and reiteration of the phrases, "You are fitted to do the work we require but we can't employ Negroes—our clientele would object." I know of many cases, and so does every other Negro, of men and women, many of them wealthy and famous, who have turned their backs on their Negro blood and set forth to do the things for which their abilities fit them. And who can wholly blame them?

Finally, there are those who are "passing" and don't know it. With all the mixing of blood of the past three centuries in these United States, there are countless numbers who have Negro blood of which they are unaware. A Virginia pianist of distinction a few years ago became fanatical on the subject of intermixture, delved into the histories of many Virginia families and was "appalled" by what he found. And in another Southern State a very notorious Negro-baiter and "statesman" killed a bill in his State Legislature which would have classified as a Negro every person who possessed a single drop of Negro blood by declaring that "if you pass this bill you'll bathe every county in ——— in blood before nightfall!"

## SENATOR BLEASE COURTS THE LIMELIGHT

While the Hon. Heflin is making the Welkin roar about Al Smith and the Catholic Church, the Hon. Cole Blease of South Carolina seeks a bright spot on the horizon by introducing a Constitutional Amendment to prohibit intermarriage of the races. Senator Blease has just got to say or do something to let boys "back home" know that he is on the job so far as the Negro is concerned and won't let any opportunity pass to show the world that he wants to put and keep the Negro under the feet of the white man. Not that he expects his Anti-Negro Amendment to pass, but it makes a noise and furnishes an opportunity to shoot hot air about the Negro to the delight of those of his followers back home who are still sufficiently ignorant and deluded as to believe that keeping alive prejudice and stirring up racial hatred is for the white man's good.

There is no disposition, desire, or trend among Negroes to intermarry with the white race anywhere in the United States, and this is true no more in Massachusetts or New York where there are no intermarriage laws than in South Carolina and Mississippi where there are such laws.

But such laws are abominable, nefarious and brutal because they place the Negro girl at the mercy of the white libertine, makes her a prey to his lust because no remedy is provided in such laws are for her protection.

The time will come when Negro fathers will be powerful enough to use measures that will compel respect for their daughters and enforce that protection which the law refuses.

## VIEW and REVIEWS

By GEORGE S. SCHUYLER

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NOW here comes our old friend Prof. E. B. Reuter, of the University of Iowa, with some more guff about the mulatto. He once wrote a book about mulattoes which was bristling with inaccuracies, punctuated here and there with some truths. It was the general impression that he had improved. His recent book on the American Negro was the best thing on the subject I have read for years. But Brother Reuter has slipped up again. Speaking before the American Sociological Society in Washington, D. C., recently, he maintained that "The most unhappy and discontented of all people are mulattoes and other mixed-blood types." "Biologically, psychologically and sociologically," says Dr. Reuter, "The mulattoes and other mixed-blood individuals

are unlike either of their parent races. They are everywhere discontented and unhappy persons. They desire to be recognized and accepted as members of the white race and they strive to conform in appearance and behavior to its standards. But the upper class groups refuse to recognize them as equals or to admit them to membership. They are usually classed with Negroes. "Prof. Reuter then ends up by saying that the only escape from their alleged unhappy state of mind is for the mulattoes to give up their struggle and be contented to remain black."

SOME of this is true. In a society where justice and opportunity are based on a pink skin it is quite natural that many should seek that Open Sesame, which accounts for the large profits made by our firms manufacturing skin whiteners. But the learned sociologist is all wrong when he says that the mulattoes are the

## General

most unhappy and discontented people of all. That isn't so. The most unhappy and discontented people are the upper-class white folks who are the most bored group of people to be found anywhere. Surely this is a pathetic group whose trials and tribulations are sufficient to bring the tears to the eyes of any observant Negro. How vainly they seek to enjoy themselves with their money sweated for decades out of the tolling masses! How they rush with strained faces from place to place hunting desperately for a thrill! How pathetically they grasp at every passing opportunity that seems to afford promise of enjoyment! Being already on top, they can go no further and the majority of them being morons—like the majority of people—they haven't the slightest idea of how to enjoy the money they have. So they just move from one place to another, indulging in debaucheries and imbecilic pastimes, living examples of the futility of human aspiration.

MARK TWAIN was wiser than Dr. Reuter. In his "The Mysterious Stranger" (which you all ought to read) he has one of his characters say, "There are no happy people except the insane, and only a few of them—those who imagine themselves emperors, popes and conquerors. The rest are as unhappy as the sane." Happiness is very rare and when attained is often only momentary. Only an idiot could be happy all of the time. And our white brethren look upon the unmixed Negro as something of an idiot, which accounts for the fact that they are always talking about the Negro being so happy; always smiling and giggling and cutting the pigeon-wing. Mr. Reuter's assumption seems to be that the unmixed Negro is happy and contented while the mixed-blood "Negro" is not. As Exhibit No. 1 in refutation I point to myself. If I have any Nordic ancestry, it must have been 'way back in the year 5009 B. C. I am so dark that I stand out almost as prominently from a blue serge suit as I do from a white linen ulster. And yet no one will argue that I am satisfied with my lot. Then there is my friend William Pickens, whose last Caucasian ancestor died at the siege of Troy. Brother Pickens is so militant and dissatisfied that my heart beats quicker every time I hear that he has invaded the civilized South on another lecture tour. My old friend U. S. Poston could wrap himself in a black coat and pass as a stick of licorice at any masquerade ball, and yet it must be reported that he is not satisfied with his lot and is quite an agitator. There is Mr. Abbott, the editor-owner of the Chicago Defender. Not since the children of Israel entered the Promised Land have any of his relatives been accused of harboring "white blood," and yet no one will maintain that he has shown himself to be lacking in dissatisfaction and discontent. Emperor Marcus Garvey, with all of his faults, can hardly be accused of being satisfied and contented with his lot (especially

since he has been deported from the Land of Plenty—of Boobs), and yet the Supreme Potentate looks like one of the Gold Dust Twins.

N O, I'm afraid Dr. Reuter is wrong. I find just as many discontented and dissatisfied folks among the blacks as among the yellows. Blacks as well as yellows naturally want to be recognized and accepted as equals because that is the only condition under which they can get decent jobs, paved streets, adequate housing, the right to vote, proper schooling and the many other rights and privileges due them as citizens. I do not think that any appreciable percentage of the so-called Negro group wishes to be "accepted as members of the white race." There is, they realize, no particular distinction in being classed with ex-President Harding, Hickman, Mrs. Snyder, Gyp the Blood and the millions of morons who breathlessly follow the adventures of Andy Gump. Personally, as an unadulterated Negro (which is nothing to get chesty about), I have no urge to live in a neighborhood exclusively inhabited by white people merely because they ARE white people. There are certain kinds of white people I would not object to living among, not because they are white but because they are civilized. Nor have I any desire to reside in a district solely inhabited by Negroes, just because they are Negroes. What I want is the association of people who think and feel as I do, regardless of color. Generally when a Negro seeks to move into a white neighborhood he is trying to get a better house to live in, knowing that better housing and white residential areas are generally synonymous. Needless to say, there are Negroes who consider it a great honor to live among white folks, but I do not think they constitute as great a percentage of the black population as gentlemen like Mr. Reuter are prone to think.

S O-CALLED Negroes conform to white standards in appearance and behavior, not because they are intentionally trying to be like white folks, but because, as part of this civilization (sic), they must follow social laws. Black people in every country conform to the social and sartorial standards of their country just as white people do. Indeed, color has nothing whatever to do with it. Does Prof. Reuter expect Negroes to go around Pittsburgh, Kansas City and Los Angeles dressed as Egyptian Fellaheens or Volga boatmen? Does he expect to walk into Major Moton's office and find the sable educator swathed in a Roman toga, with his hoofs encased in sandals? Does the erudite sociologist expect to find the Negro women of New Orleans dressed in the fashion of the Congo? Would he not be surprised to saunter into the study of Dr. DuBois and find him reclining in the ample folds of a breech cloth? Certainly the Professor expects none of these things. When he goes into a Negro's home for dinner he expects to find just an American home, identical in almost every detail with thousands of homes inhabited by members of the so-called Caucasian race, save that it may be furnished in better taste. When Mr. Reuter goes to a theater

and notices a few Senegambians among those present he certainly doesn't expect them to act differently from white people of the same social stratum. It could not be otherwise because the so-called Negro is just an American like all of his fellows, white and yellow and black. Behavior patterns and sartorial standards are not made by color but by environment. We do not inherit a predilection to dress brides in flowing white dresses and veils and bridegrooms in afternoon clothes. Nor is the method of holding a fork handed down biologically from the dim past. Indeed, the human race has only had forks for about a thousand years. Because they live in different environments the American Negro differs from the Egyptian, the Nigerian or the Basuto, just as the American white man differs from the Persian, the Bulgarian and the Bavarian. To censure the Negro for conforming to the standards of the society in which he lives is plainly idiotic.

F INALLY, the mulattoes are going to do what they want to do in the matter of staying in or out of the Negro group, regardless of what white society thinks of it. Every year there are thousands of near-whites who get sick of being cuffed and booted around because of remote Negro ancestry and pass quietly over to the "white" side. On the other hand there are tens of thousands of mulattoes who are merely voluntary Negroes and could escape to white America quite readily and yet who are satisfied to battle along with their darker brethren for a better country for all. I know scores of such "Negroes" personally. They are perfectly satisfied to be known as Negroes and yet they are actually more Caucasian in appearance than the cultured Dr. Reuter. No group of whites would be outraged if Wilson Lovett, John E. Nall, Harry Pace, Alice Dunbar Nelson, Walter White, Mortimer Harris and Mordecai Johnson were to walk into their midst. It would be necessary for some one to go around and whisper to the whites "Those are Negroes!" before the crackers would feel outraged. And yet these individuals, and thousands of others, are perfectly content to be "black" but by no means content to give up the struggle for equal rights and opportunity for all, regardless of color. But after all, Reuter is a college professor and feels it his duty, doubtless, to make white America feel comfortable every once in a while.

## Blease Fosters Marriage Bill

Would Amend Constitution to Prohibit Interracial Unions

WASHINGTON, D. C., Jan. 9.—

Senator Cole Blease, Democrat, of South Carolina, is not satisfied with his bill to prohibit the intermarriage of white and colored persons. He would amend the Constitution of the United States to carry into effect the purpose of his bill.

On last Thursday he proposed in the Senate a joint resolution to amend the Constitution. His amendment, which would be known as Article 20, is as follows:

"The marriage of a white person with a Negro or mulatto shall be unlawful and void. Congress shall provide by law for the punishment of parties attempting to contract such marriage, and for the punishment of the officer of the law or minister or any other person qualified to perform the marriage ceremony, who shall attempt to or perform such ceremony."

Passage of this constitutional amendment will require a two-thirds vote of the Senate and House and ratification by three-fourths of the state legislatures.

This joint resolution was referred to the judiciary committee.

## Racial Mixture Serious Problem Confronting U.S.

### Danger of White and Negro Races Becoming Hope- lessly Mixed

It is to be doubted that the white people of the United States appreciate the serious threat to white civilization in America growing out of the

intermarriage of whites and blacks and of the crime of miscegenation. If the mixing of the races should continue for another century as it has in recent decades, there would spring up a hybrid race as numerous as those in the country of pure white strain.

In considering the results of mating between the races it is, of course, necessary to take into such consideration the illegitimate children born of racial mixtures as well as the intermarriage of whites and blacks.

Chart No. 1, accompanying this article, shows the results of blending the white with the negro, producing a mulatto child, the blending of the white with a mulatto producing a quadroon, the white with a quadroon, producing an octaroon, and finally the blending of a white with an octaroon, the result of which is a child of one-sixteenth strain, usually passing for white. Then as this chart illustrates, in blending between two persons with this relatively slight negro strain, but passing for white, if there be four children born of the union, one in all probability will be white, so far as it is possible to detect, two will pass for white, and most invariably one of the four will be black.

It would seem that in a marriage of white person with one of slight

negro strain, but passing for white that the black would be bred out but under the rule of reversion frequently a black child will appear, although both parents are apparently white and may even be unconscious of any negro blood in their veins. Furthermore, the science of eugenics is based upon the principle that like begets like, and a mixture of the races results indubitably in offspring of an inferior class.

It is a matter of record that in rates, by the year 2060 there will be very few genuinely black negroes in the United States. Most of them will be mulattos, octaroons, or those passing for whites. The same census reports show that in 1870, but twelve per cent of the negro population of the United States was mulatto. By 1900, this percentage had doubled. At the same rate of progression, within three or four generations it will be difficult to find a pure-blooded negro outside of remote black belts in the South. The near-whites will have crossed the color line, or will have been bred back into the white race.

United States census reports show that while the negro population is increasing numerically, the percentage of negroes to whites is less in every succeeding census, as well as that the rate of increase of the negro race is falling off. Following the decrease in these percentages with every decade, and applying to the future these percentages and taking into consideration the birth and death

## TREND OF RACE AMALGAMATION

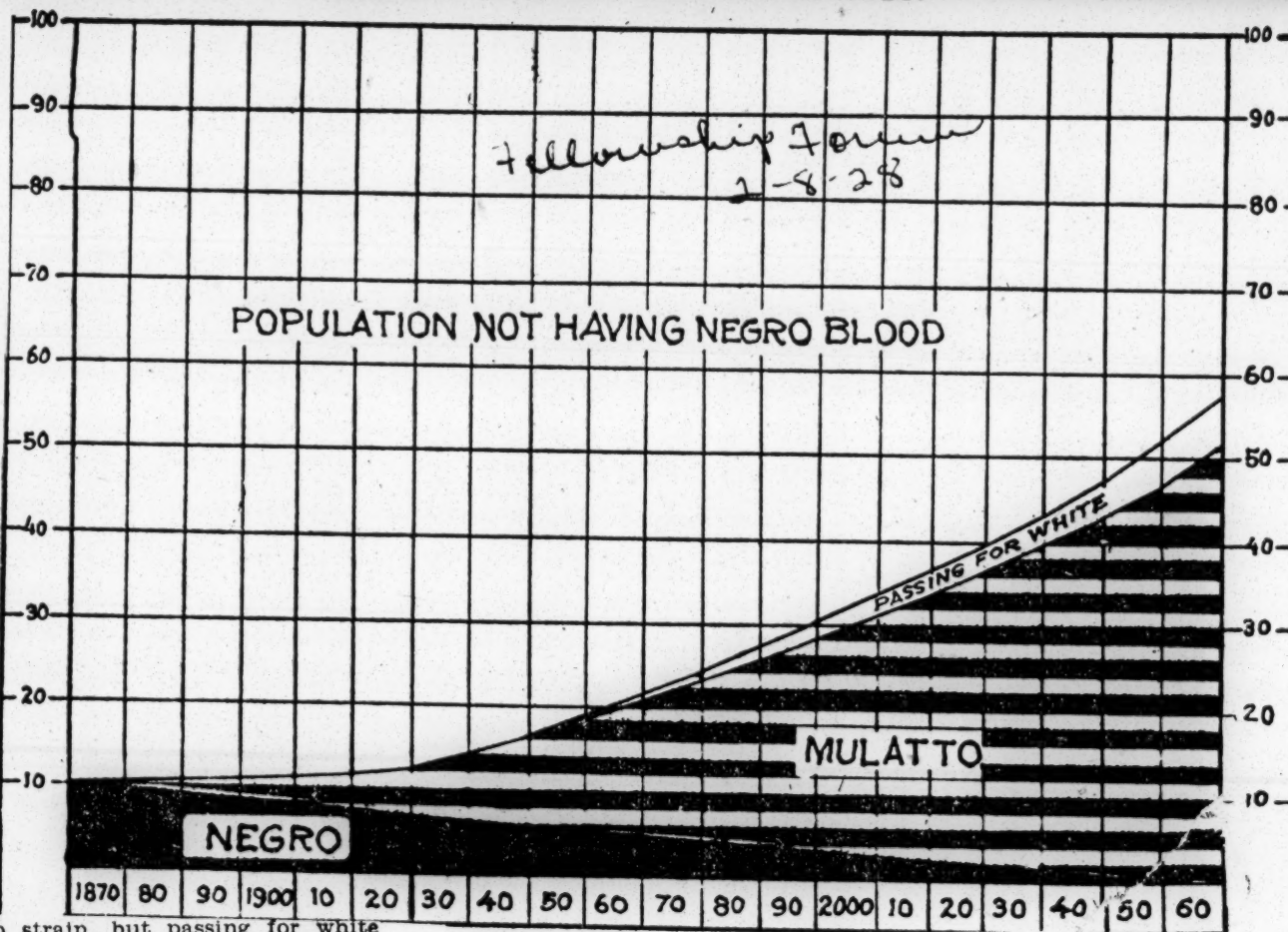
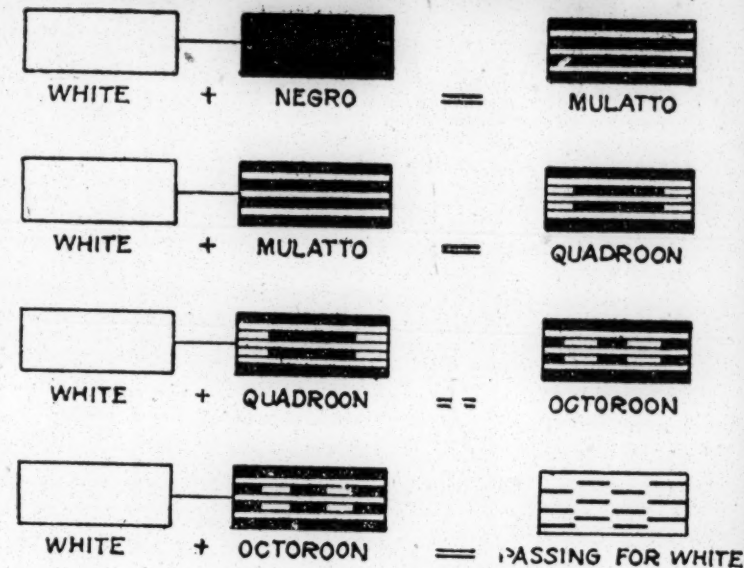


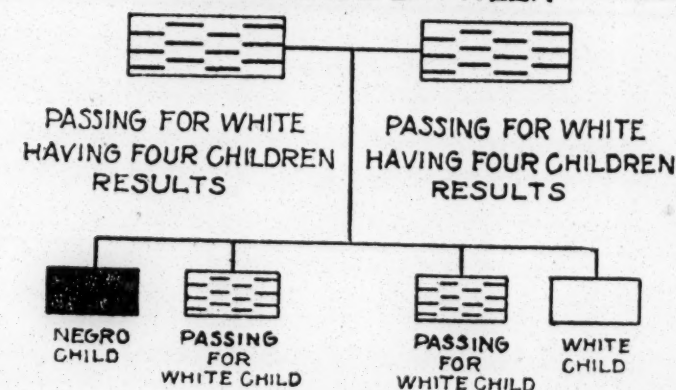
Diagram shows actual results from 1887 to 1920; and from 1920 to 1960, results estimated on past averages of increase in birth rates. Mulatto and passing for white include all having any negro blood.

## RESULTS of RACE BLENDING



Fellowship Forum 2-8-28

## A MARRIAGE BETWEEN



# What Price Amalgamation?

By KELLY MILLER, Howard University, Washington, D. C.

I am reminded of this title by the "Negro History Week," which Dr. Carter G. Woodson has inaugurated, of which we are now in the midst of race-wide celebration.

Several years ago Mrs. May Howard Jackson, the well-known sculptress, was building a plaster of paris bust of me which it was hoped would be finally cast in bronze. She had already executed the bust of Dr. Francis J. Grimke, Dr. DuBois, Hon. W. H. Lewis and other Negro celebrities. During the period of my sittings, an ex-colored man, then passing for white, visited the studio and seriously advised the artist to take all of these colored likenesses, load them on an ash cart and dump them in the deepest sink in the Potomac River. The purpose of the artist was to mould these colored likenesses, entrap whatever of talent or genius her skill might be able to catch and preserve them for future ages. She believed in the perdurability of the Negro, in his own likeness and in his own image. On the other hand, to the ex-colored man, the preservation of the Negro form and features was utterly preposterous. He affected to believe that the Negro was shortly destined to be swallowed up in the white race and the sooner the better. If his philosophy was sound, then his policy was wise. I happen to know the circumstances involved in his experience. He had served for a number of years as a Negro professional man and had married a woman unmistakably colored. But having been bitten by the "color" bee, he first put away his darksome helpmate and then proceeded to obliterate every feature of physical and social identity which tied him to his mother's race. He sought to be lost without trace.

I once knew a light-brown-skinned colored man to marry a perfectly white woman, though of colored parentage. By some strange sport of nature, all of the children inherited the hair and color of the mother. The father died and was cremated. Although his achievements had given the family its only claim to distinction, the suspicion prevailed among the knowing ones that the cremation was resorted to in order to obliterate all remnants and reminders of the children's relation to the Negro race.

I have in mind twin brothers of colored co-parentage. By the atavistic law, the one was born brown,

the other white. They grew up in as close intimacy as twins ever did. They were one and inseparable until full maturity. It so happened that the darker of the twins possessed the finer intellectual and cultural qualities. The albicant brother seems to have inherited, not only the hair and color, but the bluntness and cultural indifference of his remoter white ancestry. The two brothers became separated for a period of several years. In the meantime the whiter one made up his mind to cross the divide for certain obvious advantages which the transition would confer. Upon returning to the city the brother of the brown skin found that his other fraternal half had crossed the line, married a white woman and shifted his social affiliations. Many a time did they meet on the street, but never spoke as they passed by. The estrangement became deep, bitter and abiding.

The price of transition was the denial of his own flesh and blood. I could recount instance without number of this type and character, but these must suffice to point a moral and tell their own pathetic tale. Those who believe that amalgamation is to be the immediate or early destiny of the Negro race in this land, can certainly not cherish "Negro History Week."

It must always be kept in mind that the advocated amalgamation is not the blending of two mutually agreeable groups, but the clandestine intrusion of the one upon the other. The white race socially despises the slightest dash of Negro blood and will tolerate only such homeopathic fractions as can be concealed under a white exterior. The Negro, if he enters at all into physical and social unity with the white race, must do so as a thief and a robber; for he will not be permitted to enter at the straight gate. The thief always shudders at his own shadow for fear he may be betrayed by some unconcealed circumstance in the committal of the theft. Such amalgamation sows the seed of internal bitterness and hatred. It puts enmity between the father and son, the mother and daughter, and puts mother-in-law against the daughter-in-law. The near-white daughter, ambitious to "pass," becomes ashamed of her own mother. Sister is made to hate sister and the father is put at enmity with his own son. Almost any one of my readers can draw his own observation and fill out a list of several

newspaper columns. I am not at this time condemning those who adhere to the described point of view or those who are willing to try the ordeal of transition. I am merely describing the necessary process. Each one must judge for himself whether the goal sought is worth the price exacted. At any rate those who adhere to this point of view can have no enthusiasm for the "Negro History Week."

Another class who could have no genuine interest in Mr. Woodson's proposition are those who would eliminate the word "Negro" for fear of being reminded of the degrading background which the term connotes. The reasons alleged for the disuse of this term are too silly to mention except in the sense of ridicule. They say that "Negro" means black, and that all Negroes are not black. Neither are all white men white, nor all yellow men yellow, nor all red men red. In the very nature of the case the term must be generic. A self-respecting race prefers to be judged by what it is, rather than by what it is called. I have a dear friend who died believing in the fatuous folly that if we would but cease calling ourselves "Negroes" and designate ourselves "colored people" we would thereby enhance our appraisal in the eyes of our white fellow-citizens. A race would be in a precarious condition, indeed, whose good repute depended upon the name by which it is known. But all of this shows the inferiority complex. It leads the race to despise its history, its vicissitudes, its trials and its triumphs to please the taste of others more favorably circumstanced. "Patsey" does not enhance her good looks by changing her name to "Lily," nor would "Lily" become less handsome if called "Patsey." I wonder if Mr. Woodson would be willing to change the title to "Colored History Week," or change the title of the Journal of Negro History to the Journal of Afro-American History?

The current issue of the American Mercury contains an interesting article by Eugene Gordon on "Negro Inhibitions." The chief point brought out is that when the Negro is environed by white people, he is apt to develop the inferiority complex and become ashamed of his own achievements. He cites numerous instances which are more than apt to prove embarrassing when brought home.

I am reminded that at a national gathering of undoubtedly the most advanced group of Negro intelligentsia in the world, certain of the merrier spirits in festive frolicsomeness began to hum some famous Negro

ditty. This occurred in a fashionable white hotel in a far Northern city. The natives, who by the way were all migrants from the South, with fingers on lips cautioned instant cessation, lest the white folks would hear. I suppose they wanted to make an impression on eavesdropping white ears that they could sing in French or Italian. There could be no Negro History Week under such intimidation.

Unless the Negro with courageous insistence holds up to the idealization of the young the best attainments of the race, his soul will become self-stultified by alien idealism. Everything that he holds in art, science, literature and practical life is under the similitude of a white exterior. When he goes to the movies he finds every noble virtue portrayed under a white skin. If the Negro enters, it must needs be as a clown or as a flunky. The white artist can make no other use of Negro personnel.

There is not to be found a Negro lady or gentleman in American literature with big qualities sustained to the end. The moving picture concession of an interracial prize fight has no commercial value unless the white antagonist wins. It is deemed unethical to portray to the public the Negro triumphant over a white man.

The soul thrives by what it feeds on. If the Negro is perpetually fed on white superiority, he will come to look upon whiteness as the symbol of superiority and blackness as the badge of reproach.

A race that despises itself will be despised by every one else. On with Negro History Week!

## BRISBANE'S BUNK

Arthur Brisbane has an unmerited reputation for being a fair and impartial thinker. His column, syndicated to all parts of the United States, is always full of praise for science and the scientific point of view. Mr. Brisbane always holding a brief for logic. And yet, whenever he discusses anything pertaining to the Negro or the color problem, he either mouths some pious platitude or leaps head first into the ranks of the Ku Klux Klan. The most recent illustration of this was in his comment on the Kellem-Fuller inter-racial marriage in Rockville, Conn., where a white Negro man married a white girl despite the whooping and howling of relatives, neighbors, press and pulpit. Comments Mr. Brisbane: "Intelligent men, white and black, will agree that that is decidedly AGAINST the interest of both the man and the woman, and all of both races \* \* \* Heine thought there couldn't be real freedom in America if such marriages were opposed. He was mistaken." This from the widely quoted gentleman who is reputed to get \$100,000 a year for his editorial contributions to the numerous newspapers of Mr. Hearst.

It will be noted that Brisbane makes a bald statement without a trace of argument to back it up. He does not tell us WHY the inter-racial marriage is against the interest of the man and the woman, nor does he say in what way it is against the interest of both races. He just merely parades his prejudice and lets it go at that. This is the same Mr. Brisbane, mind you, who is always praising the scientific type of mind; the type of mind that seeks reasons and explanations. He knows very well that where people do not have the right to marry whomever they please, it is idiotic to say that real freedom exists. Heine was perfectly right in assuming that real freedom could not exist in a country where such marriages, or any marriages, are opposed. The color problem in this country wouldn't be so difficult of solution if race prejudice didn't get so much sanction from those in the high places; the very ones who pride themselves on their intelligence, culture and tolerance. Once the intelligent minority of white people in this country begin to recognize their responsibility for the continuance of color prejudice, the vexatious problem will be well on the road to solution.

## A WOLF IN SHEEP'S CLOTHING

MEMBERS of the National Association of Colored Women are right in protesting against Senate Bill 1907 "To provide for uniform regulation of marriage and divorce." On the face of it, this bill of Senator Capper's seems perfectly all right. It is true that the marriage and divorce laws of this country are an awfully muddled lot of legislation, and, like most legislation, full of wind and nonsense. In South Carolina one cannot get a divorce for any reason while in Nevada almost the opposite is true. In Oklahoma a Negro cannot marry a white person or an Indian (who is classed as white) while in New York no such restriction exists. Some states allow mere children to marry, as in Georgia, while in others the legal age is 18 for females and 21 for males. There ought to be a uniform law on marriage and divorce, but there isn't. If Senator Capper's bill—which will require a Constitutional amendment—could be passed as it is at present written, it would be a step forward.

There, however, is the rub. Twenty-nine states already

have laws on their books forbidding marriage between persons of the two so-called races; a measure designed obviously to protect white manhood. Since these laws were adopted, the Ku Klux Klan has spread all over the country and circulated its propaganda, and Southern white migrants have exceeded their black brethren by five-fold. The Mason-Dixon Line is now contiguous with the Canadian and Mexican borders. Hence it is a question whether such a law as the one proposed could be passed without the insertion of amendments injurious and unfair to the individual, black or white. If there is going to be race mixing in the future on the same scale that obviously took place in the past, it ought to be legal and above board, and not sneaking and slinking as it has in most of the states in the past. Democracy being rampant and the views of most white voters being what they are, it would seem to be rather hazardous to fool with any bill such as Senator Capper's for the next fifty years, by which time it may not be necessary.

## "NEGROISM," OR WHAT?

Professor Melville Herskovitz, a professor of anthropology at Northwestern University, comes forth with the prophecy that the Negro race will not be absorbed by the white race, but will evolve into a stabilized sepia-colored people. Some of the self-designated sponsors of the Negro raise contemptuous rejection to the prophecy, and bemoan the improbability of the white complexion eventuating to the race. The Baltimore Afro-American, considered by some critics as representative of the standard thought and opinion of the Negro race, takes the diametric viewpoint and attempts to justify its stand by showing the present obvious social, economic and political advantages of being a member of the white race.

Seemingly the height of the aspirations of some of the elite of the race is to become "like the white folks" in color and practices. It appears that they are afflicted with the "whites," a disease which makes them attempt to erase their identity as Negroes, and thereby, as they think, escape the misfortune of that estate. This is evident from their meticulous efforts at bleaching and unkinking; they would effect such change through the employment of any poisonous substance marketed as balms for fancied flaws in the construction of the Negro. They bemoan their "dark" lot; they repudiate their racial alignment, and berate God for the "curse" of dark skin and kink of hair.

Negro leaders who advocate

amalgamation are misleading the masses and are voicing approval to the illicit relationship which has already destroyed racial unity among Negroes, has condemned the women of the race as licentious and has damned the race by the production of the pernicious mongrel complexion. The admixture of white, Indian and other blood with that of the Negro has wrought incalculable injury to the solidarity of purpose and the racial co-operation which the race must achieve before the Negro shall exercise his full American citizenship. The false ideals and callous attitudes of the progeny of miscegenation create race disloyalty and promote intra-racial ostracism.

It is doubtful that the Negro can be assimilated by the white race in this country, and the thought is not worthy of deep concern for the people of today, except to ponder the damage already wrought to the racial integrity of the Negro, and to warn against the snare of illicit comingling of blood. The Negro should be afforded the chance to retain his identity; leaders should seek to restrain Negro women from profligacy, and should enjoin Negro men to protect the blood of the race by providing a shield for the women against exposure to prostitution.

There must be an all-Negro development—a sort of "Negroism"—inclusive of racial purity and co-operation, if the Negro shall ever enjoy his citizenship. It is not alone the color of the Negro which militates against him and keeps him off the platform of true citizenship; it is his lack of moral

courage and racial integrity; he would prefer to lose his identity through the unholy process of illicit amalgamation, to procure the benefits and protection presently afforded the white race, rather than stand up and fight for his innate rights.

This is the line of least resistance, and leaders who think they see the escape of the Negro from his odious estate through amalgamation, display a lack of foresight and wisdom. They fail to see that amalgamation can not be carried through on a broad legal scale; that amalgamation is the prerogative of the numerically stronger race, and that the resultant offspring can never eradicate the basic Negro blood, and that such mongrel production would become heirs to greater contumely and be the objects of greater repressive methods than the present-day Negro. It is fortunate for the race that his class of leaders does not represent the standard thought and hope of the large masses of Negroes, but comprise a class of spineless weaklings who possess neither soul nor manhood.

Negroes must eventually adhere to a uniform policy and program for the advancement of the race as a whole, and as a distinct and distinguishable group in the nation. The race must prove its solidarity in "Negroism" before it can procure the full freedom of movement contemplated in American citizenship. The sincere leaders will tell the masses the folly of attempting to secure their rights through the line of least resistance—amalgamation. It can not be done. "White" blood can not eliminate or absorb "black" blood. Not in an hundred years, nor yet in a thousand!

# THE RED INDIANS.

## Their Place in the Modern World.

(From our London Staff.)

Ohiesa, chief of the Sioux Indians, has arrived in London. He is over here to give a course of lectures in schools and colleges under the Brooks-Bryce Foundation. His subject is the history and philosophy of "the original Americans." Dr. Charles Eastman, for that is his other name, has written well-known books on the Red Indians and lectured on them for thirty years. For many years he watched over the interests of his people at Washington. Ohiesa is seventy years of age; he looks very much younger, and he says he expects to live until a hundred, which is quite a moderate age for a Red Indian. He is a fine-looking old man, tall and spare, with the look of power characteristic of his race. 3-2-28

Ohiesa talks eloquently about the virtues of the ancient Red Indian civilisation before it went down before the impact of the white man. In his own youth his tribe was still living the old nomadic hunting life in the then unsettled wilds of Dakota. He has lived to see the remnant of the Sioux nation, some 30,000 strong, living a settled life in reservations in the Dakotas (there are another 5,000 in Canada), and now quickly becoming absorbed into the mass of American citizens. He regards this process as quite inevitable. For the last generation the pure blood has been decreasing owing to the constant inter-marriage with white people (nowadays marriages between Indians and white women are quite common). Three years ago all the Indians in the United States were admitted to full citizenship by Congress.

It is perhaps half-a-century since the old tribal customs fell into complete disuse, and nowadays the Indians are either farmers and stock breeders or out in the world holding their own in many occupations. The young men go into the cities and find work, and many go to the universities, where they often distinguish themselves in athletics as well as in professional pursuits. Nowadays there are Indian lawyers, ministers, and teachers, and many go into Government service. Ohiesa is proud of the fact that at this moment the all-round champion athlete of the world is a Red Indian.

Even in the reservations the two races are now intermingled. When the Indian acquires a business training (and that is their chief need to-day) he shows that he can hold his own in commerce with the

white man, or as the Indian representative for Oklahoma once remarked, "Not only scalp them but skin them."

### No Futile Regrets.

Dr. Eastman wastes no time over futile regrets over the inevitable absorption of the Red Indians. He has no grievance against the American authorities except, perhaps, that they kept the Indians in tutelage longer than was necessary. "Handling their business for them makes them incompetent and indolent." He regards it as his mission to explain to the modern world the fine aspects of the ancient Indian polity and religion. Most Englishmen probably derive their ideas of the Red Indian from Fenimore Cooper, but according to the chief the picture is not faithful, or at any rate it refers to the life of the Indians round about New York at a period when they had already lost the original purity of their civilisation.

According to him, the Indians were a peaceful people with a non-materialist philosophy; they despised trade and barter, and the usual notion that they were engaged in savage inter-tribal warfare is not true. Wars were a sort of training for the youth of the tribe—he compares them to modern athletics,—and as to scalp-hunting, in the best times only one scalp was taken after each battle, and this was given a ceremonial burial. The savagery followed when the Europeans arrived and placed a bounty on scalps, and what had been a solemn ceremonial degenerated into a barbarous cruelty.

### Never Broken a Treaty.

It is, he says, the pride of the Indians that they have never broken one of the many treaties made between them and the white races who have in the course of centuries dispossessed them, though this cannot be said on behalf of the white man.

In his lectures the chief gives an attractive account of the Indian religion, which was, he says, highly idealistic—a religion without symbols, priest, or church. He defines it as a form of pantheism or the worship of an omnipresent God in nature. The Indian communities possessed things in common, they did not go to war for booty or land or captives, and their treatment of women was more enlightened than some of the practices of European civilisation.

### THE INTERMARRIAGE BUGABOO

Periodically, the question of what shall be done about those who disregard the accident of skin and color in forming attachments for each other, male and female, comes to disturb the serenity of the proponents of white supremacy. No sooner have we recovered from the piquancy of a Rhinelander case than some Southern congressman wants a law against intermarriage, and to intensify his phobia and complicate

the question, a New York clubman is reported as straying and paying to cross the line 3-23-28

To travel is to marvel at the varieties of men classified under a few general types. It is true that there is an exhortation against unequal yoking, but such a statement is so ambiguous in the light of modern knowledge, that it can give no comfort to those who would keep black and white, male and female apart. Men and women have bodies, minds and spirits, all three more or less developed in every one. An unequal yoking may be possible between two bodies regardless of color, likewise two minds and two spirits; while an equal yoking may be found in those whose outer covering of the bodies are most dissimilar.

When we consider how long men and women have been attracted toward each other and how generally they have responded to such attraction—judging by the population of the earth—we feel constrained to note that logic, laws and lynchings have little effect upon so old and established a relation.

Looking at the matter dispassionately, the white man is conceited beyond forgiveness in believing that to him alone is to be entrusted the keeping of civilisation which he has but recently come to have borrowed, adopted or stolen from the ancients in every quarter of the globe. The alarm sounded by Lathrop Stoddard in his "Rising Tide of Color," is justified by the preponderance of numbers of the people who are not white, and above all by their strong potency in reproducing themselves rather than in exhausting themselves in striving to get into their control more of the things of the earth which tend so rapidly to slip through human grasp.

We venture to predict on the basis of the more than thirty million identifiable colored people now in the United States, that the near future will see not only this nation

extending from the Arctic circle to Terra del Fuego at the tip of South America, but that it will be Negroid in its complexion, and control.

Already the adoption and popularity of companionate marriage proves the weakness of the binding power of the union of many white couples. The natures of the people are unstimulating to each other. The white woman has become too masculine for the white man of the same level of culture, and the white man is not enough of an animal for the white woman whose very independence demands a virile mate.

To those whose minds are set for preserving the restrictions of the age of Queen Victoria, such things are bitter pills; but wise men know that a price must be paid for every gain, and that white men have paid and are paying the price for their rapid rise to the mastery of the most gigantic machine ever devised to supply men with material things beyond measure.

The story of creation simply says, "Male and female created He them," and lets it go at that. Food, soil, climate and the aspect of nature have produced both variety among the offspring and similarity within the narrow ranges of a fixed environment. When a male of one kind finds a female of another kind, most of the other differences fade into the background, hence all that lawmakers may do, will but excite ingenuity to circumvent the prohibitions.

Every farmer knows how the strongest barriers are sometimes forced by even the pedigreed bull, and what shrewdness even the dullest brindle cow displays at times when she aims to wander into strange pastures.

Amalgamation - 1928

ELGIN, ILL.

Passing Over Of Negroes.

The other matter, the triumph of the white blood in the negro, is one of the most curious biological phenomena on record. Light-skinned negroes usually marry persons of as light skin as possible and, despite popular prejudice intermarriage of white and colored is not unknown. Therefore, each generation sees more negroes capable of being mistaken for whites. Even such characteristic racial features as the thick lips slowly are bred out. While it is far from being true of all, many negroes desire to pass as white men, and a surprisingly large number accomplish it.

This change has its own special designation among the city negroes. It is called passing over or crossing the line. It is estimated that for the last few years as many as five thousand have passed over every year. The number is strongly on the increase.

A strong and highly romantic conspiracy exists among friends of these negroes to assist them in their efforts to be accepted as white. That is, as to most of them. Some of them, having a certain pride of race, scorn the desertion and denounce those who make the change. But, in the big cities especially, friends of the man who has just passed over voluntarily leave him strictly alone in order to help him. His first step is to change his employment and remove to a new district, sometimes another city, so as completely to throw off old racial associations. He is abetted in this practice. Old negro friends will go so far as to refrain from speaking to him should they meet him on the street unless first accosted.

Cases are even reported of parents of negroes who have passed over who willingly set up a fiction of non-relationship. They renounce all association in order to assist their offspring who they believe is bettering himself in the social scale. This is done in a remarkable spirit of self-sacrifice for what they believe is the advancement of the child.

Biologists who have given attention to the matter have asserted that there is a hidden danger lurking in the situation, however, which may lead to later serious embarrassment. Several generations may pass, during which children, grandchildren, and still more distant offspring may be ignorant of the fact that they have negro forbears. Then will come a reversion to type and parents who look white and fully believe they are white will produce a child with a decided dark skin and with the ancient racial characteristics. At the same time, however, it has been said that it is not impossible that in the course of time the negro might be entirely bred out of America. There is no immigration worth mentioning, nor is there likely to be, and each year the average person of negro blood becomes lighter.

"CAJUNS"

Down in Alabama, where a man was tried for marrying a white woman, he brought forth a unique defense, and immediately received the support of the press and populace of the state. He declared that he is not a "Negro" but a "Cajun." Now here, according to one white newspaper, is what constitutes a "Cajun":

"The name applied to them (Cajuns) is a corruption of Acadian, as they are said to be of French Acadian descent. They live apart, with little contact with the rest of the world. Their complexions are dark or coppery and it is said that some of them take pride in their Indian, Spanish as well as French ancestry. For the most part they are illiterate, for living among themselves, they have little opportunity for acquiring even the rudiments of a literate education. They are said to be very proud and resent even the implication that there is any African strain in their blood."

With this description one gets a pretty fair idea of what a "Cajun" represents. But in Alabama anything goes. A gorilla couldn't marry a white woman in Alabama because gorillas come from Africa, but a Bengal tiger ought to get a big hand. It doesn't matter what you are as long as you don't happen to have African blood. You can even be a "Cajun" or one of the lost tribes of Israel. The less you have done, the more you are welcomed. Well, who wants to marry a white woman in Alabama, anyway? Anyone who will accept a "Cajun" from the description given of him certainly can't be very long in discrimination. To us a Cajun sounds more like the missing link than a twentieth century people.

Amalgamation-1928.

## BAD BILL ON MARRIAGE

NATIONAL ASSOCIATION OF COLORED WOMEN'S CLUB ON ALERT  
—OPPOSE IN COMMITTEE NATIONAL UNIFORM MARRIAGE BILL—AS MAJORITY OF STATES BAD INTER-MARRIAGE BILL WOULD MAKE INTER-MARRIAGE ILLEGAL EVERYWHERE

Chicago, Ill., Mar. 8, 1928—The Gaudeamus Club of the National Association of Colored Women, through its chairman of the Committee on Legislation, Attorney Georgia Jones-Ellis, wired Senator Charles S. Deneen, chairman of the subcommittee of the Judiciary of the National Senate, protesting the passage of the Senate Bill 1707, entitled a "Bill for the Uniform Regulation of Marriage and Divorce" in its present form.

A hearing on the proposed bill had been called for Tuesday at 10 a. m. in the Committee room at the National Capitol. Attorney Ellis read the bill and pointed out its objectionable sections and a general discussion followed. It was agreed that in view of the fact that a majority of the states now have an anti-marriage clause in their statutes, it is feared that should such a bill become part of our federal constitution it would necessarily carry an anti-marriage clause. Other features of the bill that were deemed objectionable were pointed out and Senator Deneen urged to use his influence against the bill, while in Committee.

Mrs. Maude Smith, president Northern district, N. A. C. W., also voiced her protest, and Mrs. Wm. E. King, chairman of the Northern District Legislative Committee, stated she would wire objections on behalf of the Northern District, as well as many other prominent women who were present and joined in the general discussion.

Mrs. Sadie L. Adams, Jeanette Smith, Nona Graves, Grace Outlaw, Attorney Sophia Boaz and Mamie Irvine, president of Gaudeamus League.

# FIND NO RACIAL DEGENERACY FROM U. S. RACE MIXING

## Survey of Illinois U. Students Fails to Support Theory

## FEW ARE RACIALLY PURE Nordics Found to be Inferior in Comparison of the Students

Special to the St. Louis Argus  
CHAMPAIGN, Ill., June 6. —As the result of extensive scientific research work in the study of racial groups at the University of Illinois, it has been found that there is no racial degeneracy from mixing of race in the United States, it is reported.

The scientific authorities state that the Illinois data do not give support to the expected degeneracy of races in the United States. According to a report the so-called Nordic students at the university as a whole furnished an average scholastic grade showing "marked inferiority" to that of the other races.

### Racial Purity Questioned

Writing on the intellectual accomplishment in regards to American 'racial mixture, authority had the following to say:

"One hears much about the deterioration of races and the consequent need of securing certain types of superiority through the preservation of racial integrity. The acrimonious discussion of alleged Nordic discussion and similar themes relating to comparative racial values are still fresh in memory. If the claims that have been advanced are founded on indisputable evidence of a character convincing to a legitimate skeptic, it becomes a matter for national

concern to consider how the most fit may be conserved and promoted.

"Fortunately or unfortunately, the 'purity' of racial character can be established in comparatively few persons. Even where one would expect a homogeneous group to exist, racial heterogeneity appears from critical study of the individuals to be prevalent. Indeed, a student is sometimes inclined to ask whether in this country there is any 'pure stock' aside from the native American Indian. To those who fear the consequences of the melting pot, a recent study of racial groups in a large university may give food for thought.

### Relatively Few Racially Pure

"As Hayes, who conducted the investigation at the University of Illinois, has pointed out, racial traits might be expected to stand out definitely against such a background of cultural similarity. He has considered the scholastic records of thousands of Illinois students in relation to their racial classification.

"The foremost feature of his investigation was that relatively few of the students at this university could be definitely assigned to any racial group. The student population is thoroughly mixed in blood and is descended mainly from European populations, each of which is mixed. In making the classifications, primary importance was given to the factors of physical anthropology—to cephalic index and eye color. Hair color and stature were recognized as less significant but treated as corroborative evidence when, for example, blond hair and high stature accompanied a dolicocephalic index and blue eyes, or when medium stature, stocky build and chestnut hair accompanied a brachycephalic index and hazel eyes.

"There race of their parents, as given by the students, and their names were also treated as having some corroborative value. Thus the classification was far from a haphazard one. Among the few students who could be definitely assigned, the majority were Nordics. The latter

group as a whole furnished an average scholastic grade showing 'marked inferiority.'

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# COLORED GIRL MAKES SHOCKING CHARGES AGAINST WHITE MAN

## SEXES REVERSED WOULD UPSET TOWN

William Earl Smith, white, former credit manager of the John C. Lewis Co., sat in Police Court Thursday and looked at and listened to a 17-year-old Colored girl make the most shocking charges against him.

The girl, Mattie May Williams, ward of the National Home for Colored People, had been sent to the Smith home, Taylor Blvd. and Kenwood to work.

Dr. O. Singleton, head of the Home, said and testified that Smith had been highly recommended to him or he would not have let the girl go to his home.

The girl told a story in Court that shocked the sensibilities of the coarsest of men.

The case was called last on the docket after all the white folks, reporters and all had gone. It was then called in chambers, as Judge Starck evidently thought it would be raw.

Mr. Brent Overstreet, attorney for Smith, insisted that all not connected with the case be excluded from the room. After some parley, Messrs. Cole and Warley, newspaper men, were allowed to stay. The girl was backward and bashful about telling of her experiences before so many people. Judge Starck grew impatient because she did not talk "out loud" and adjourned Court until she could "get her voice."

Finally the girl was persuaded "to talk out loud," and the case was called in the Court room.

In a straight forward manner, the simplicity and innocence of which rang with truth, the girl told her shocking story.

She said she was employed by Smith about the first of March. That Smith called for her at the Home, 1716 W. Chestnut street, and carried her to his home. Smith's wife was not home, she said, and that night Smith made advances to her which she avoided the best she could—she was not 17 years old then and has not had much schooling. Later that night she declared Smith came and got in bed with her. Still later the same night he came back. This was Friday. On Sunday, she testified he left her alone but told her not to answer the door or telephone as he did not want his mother-in-law to know she was there. He came back to "visit" her twice Sunday, she testified.

His wife came home Monday night, the girl said, and later in the week she alleges, she was made to get in bed with Smith and his wife. The wife, according to the girl, said Smith could take care of her—the girl—until her beau came, and helped Smith "accomplish his purposes," so said the girl in a dumb, innocent manner.

She said when Dr. Singleton learned she had a room next to a man's room he made her come home.

She did not report all this until Mrs. Newhouse heard complain of pains in the abdomen and quizzed her—then she told the story. The matter was reported to Dr. Singleton. He reported it to the Board. A warrant was taken out for Smith in the Juvenile Court. Dr. Singleton declares the Juvenile Court officials let the warrant lay there for over a month without action. He then called a number of citizens to discuss the matter. They urged an immediate warrant in the Police Court—hence the trial Thursday.

It was brought out the girl had a venereal disease found after Dr. Singleton had taken her to the City Hospital. The girl claims Smith is responsible for it. Smith claims he never has had a venereal disease.

Judge Starck was irritated because the prosecution had not prepared its case, he said, and he continued the case until June 8. Meanwhile it is said Smith's blood will be tested and the doctors will be in Court to testify to his and the girl's conditions.

Smith's defense, apparently from Mr. Overstreet's questions, will hinge on whether the girl or Dr. Singleton were "sore at Smith and on the venereal disease.

The case is, whether or not Smith had carnal knowledge of a girl under age.

If the sexes were reversed—if a white girl made any kind of charges against a black man—there would not be so much dilly-dallying.

White men have it on black men—they have their own women and they have access to Colored women.

If a Colored woman repulses them that's her only defense, as black men can do little or nothing about it. If a black man "insults" a white woman, all the Dogs of Law are upon him, not excluding old Judge Lynch.

As has been well said, Slavery is not over. Black men and white women still are slaves.

# Sues To Obtain Estate

LEXINGTON, Ky., Sept. 20.

—Mrs. Carolyn Lewis has brought suit against the heirs of the late Dr. Geman B. Miller, white, to obtain possession of the doctor's estate. She claims that for many years she was Miller's "employee, agent, assistant, companion and secretary."

Dr. Miller died owning over 1,000 acres in various counties. A will which he left has been declared invalid.

A few years ago a suit similar to this one was filed by Miss Ellen Davis against the alleged heirs of John T. Hughes, rich horseman. She won the suit.

Seeks Mandamus to  
Be Called White

NEW ORLEANS, La., Oct. 11. — A mandamus commanding the city board of health to declare John Baptist Andrew Thomas Laguaite to be a white man was signed Monday in Civil District Court by Judge Mark Boathner. Laguaite declared in his petition that the board through error had called his father, J. B. Laguaite, "colored" when he died in September, 1925.

## Amalgamation - 1928.

# WHITE WOMEN ADMIT LOVERS BEFORE COURT

## Hold Mother and Girl on Vice Charge

Portland, Me., Sept. 7. — Frankly admitting from the witness stand of the municipal court Friday that she liked a man known to her only as Mr. Johnson, who escaped from the police Thursday, Mrs. Edna Spencer Wyman (white) of Troy, Me., was followed by her attractive 18-year-old daughter Thelma, who was equally frank in stating that she loved Theophilus Richardson, who was caught in a raid at 212 Fore St. The case was characterized as "a terrible situation" by Judge M. L. Pinansky at the end of the hearing, during which the trio were tried on vice charges. The bench sentenced Mrs. Wyman to the reformatory at Skowhegan and imposed a \$100 fine and a 60-day jail sentence each on her daughter and Richardson. An appeal was filed and their bail set at \$2,000 each.

### Denies Misbehavior

The mother said her husband, a farmer at Troy, died a month ago and she arrived in Portland last Monday with her daughter in a car, looking for work. She explained she met Mr. Johnson at Union station and he directed them to a rooming house. They stayed there several days and then moved to the Fore St. house. She denied any misbehavior on her part with the man who is sought by the police on a vice charge.

Questioned by the prosecution as to her actions when she first met Johnson, Mrs. Wyman stated: "Well, I liked the gentleman and I guess he did me." Later on cross-examination she repeated her statement that she liked the missing man.

The entire courtroom closely watched the woman's attractive daughter when she took the stand. She denied any misbehavior with Richardson. "Do you really like this man Richardson?" the judge asked her in a puzzled tone. "Yes, I do," was her frank reply.

"Do you really love him?" he then asked her. "Yes," was the answer.

### Would Marry

The police inspector who led the raid on the Fore St. house stated on the stand that Richardson told him he wanted to marry the young girl and would marry her.

"The fine Colored people of this city would resent and abhor this terrible situation just as much as the

white people would," the judge declared at the conclusion of the hearing. "My heart goes out to this girl who has been under the influence of this woman who is unworthy of the name of mother. I hope we can get some good women to interest themselves in this girl. I also hope that the police and sheriff's department will clean up the place of the woman whose name was mentioned during this hearing."

Amalgamation - 1928.

## INTERRACIAL BIRTHS IN HEALTH DEPT.

White Mother And Colored Father  
Cause Close Check-Up

That many interracial births, reported by local physicians to the Board of Health, cause careful check-ups, was revealed this week when a local physician making such a report was asked to verify it.

The case, which is one of the many coming to the department from time to time, was that of a white mother and colored father and was verified by the physician.

No Direct Interest

At the Health Department it was learned that the only official interest they had in the matter of births was to make accurate correct records. If the matter of a birth ever reaches the court, they say, their records are relied upon as final. This is true as to race as well as age, it was said.

## FOUND WITH NEGRO ALLEGED; GIRL IS HELD

Annapolis, Md.—For the "unpardonable" transgression of being found in the company of a Negro man, Miss Marie Clark, white, has been held here by the police for the action of the Anne Arundel County grand jury.

The circumstances surrounding the accusation are veiled in secrecy, and is based on the testimony of Patrolman James Gantt of Germantown, the man's name has not been divulged. Miss Clark was placed in jail, it is learned, and an unusual procedure was intimated in the knowledge that she will probably be taken directly before the grand jury rather than before one of the city police justices.

## WHITE LOVERS BROWN 'SWEETIES' ARE SURPRISED

Edgar Hahn, white, 2505 Woodbrook avenue, a glass blower according to his admission to Magistrate Paul Johannsen on Friday, was consulted by Miss Courtney Tyer, 1922 Madison avenue, about plaster falling from her ceiling.

During the interview, which was rather prolonged, officers entered and arrested both in the cellar of the home, charging each with disorderly conduct. The glass blower and Miss Tyer were fined \$25 and costs apiece.

Fifty dollars and costs each was assessed Miss Lottie Pinder, 19, and William Hoffman, white, 120 Clinton street, when the couple were arraigned following their arrest on Sunday morning. They were surprised in a house in the 500 block of St. Marys street.

Mississippi.

Amalgamation - 1928.

MISSISSIPPI INTER-MARRIAGE  
BILL FAILS TO PASS

*Reporter*

*Birmingham*  
Jackson, Miss., April 17.—The House of Representatives has refused to pass a bill seeking to bar marriage between persons of the white and colored race. Representative B. B. Guion, of Yazoo City, is the author of the racial integrity bill which failed to pass, and which sought to make it unlawful for white persons and those of Negro blood to be married. No law is in effect in Mississippi now prohibiting the inter-marriage of the two races.

*Intermarriage Bill*  
**Intermarriage Bill  
Fails to Pass In Miss.**

*7/21/28*  
JACKSON, Miss., April 19.—The House of Representatives has refused to pass the bill seeking to bar marriages between persons of the white and colored races. Representative B. B. Guion, Yazoo City, is the author of the racial integrity bill which failed to pass, and which sought to make it unlawful for white persons and those of Negro blood to be married. No law is in effect in Mississippi now prohibiting the inter-marriage of the two races.

Amalgamation - 1928.

## NO CRIME TO BE "WHITE"

Time and again this paper has warned the police commissioners that they are breeding a tragedy in letting the police go unrebuked who attempt to arrest as law-breakers persons whose race identity is in doubt. A mother and daughter, in their own home, were summoned to open the door by three police officers, riot guns in hand, this very week, and the charge was that they were "white."

Missouri has put many a stigma on its Negro citizens, but not yet has even it made it a crime for them or for anybody else to be "white." It is pure devilishness in these white officers which leads them to attempt to arrest persons whom they think are white whenever they seem to be associating with Negroes.

In the first place it is no crime for white people to go to Negro homes. No law gives police authority to make arrests without evidence of wrong doing, and difference of color does not constitute a crime. The evil these police see is in their own hearts. It is a serious matter that the police commissioner do not tell these brainless wonders what the law is.

Another aspect of this invasion of the rights of citizens makes the duty of the police commissioners even more clear. Besides the fact that the law clearly recognizes the presence of different races and colors in joint peaceful occupancy of this state's domain, common sense tells them that the different races shade into one another by imperceptible degrees that not even scientists can detect, much less the police. And this mixing is of white people's making. The whole segregation scheme of things however defended, runs up against the hard fact that race lines are always crossed by the stronger who take advantage of the weaker. For the police to make the known condition in America the excuse for terrorizing Negroes' homes, is to invite a tragedy.

Missouri.

## Intermarriage

From the Afro-American.

It is unfortunate that the question of racial integrity and intermarriage is one that so many educators consider timely before college students.

Witness the address of Dr. R. R. Moton, president of Tuskegee Institute, Alabama, before the 156 candidates for graduation at Hampton reported in this issue of the Afro.

Dr. Moton spoke to a group of young people three-fourths Negro and one-fourth white who had nothing to do with the fact that they had mixed blood in their veins. The stronger race not the weaker one should have had this lesson on keeping race stocks pure.

As to intermarriage the question has been settled by law in all the southern states. Such laws work a hardship on women of the weaker race, but nevertheless they are laws and are enforced. In those states where no laws against interracial marriages exist, marriage is a question of individual choice. Would Dr. Moton have these states also pass anti-marriage laws?

The so-called race problem is the hardest nut the Negro-American has to crack. It keeps him out of work, out of homes in pleasant neighborhoods, out of the vote, out of comfortable pullman cars, out of places of amusement, and oftentimes out of an education.

Because of color, Negroes go hungry with money in their pockets and do menial work, because the skilled jobs are not open to them.

If there are any difficulties more serious than these, we have yet to hear them mentioned. But they are not to be solved by discussing racial integrity or race differences.

Mr. Clarence Darrow's doctrine that there is no race except the human race needs a hearing in the South. Incidentally, a man of Nazareth preached from the same text nineteen hundred years ago.

Amalgamation-1928

# Chorus Girl Refuses To "Pass" Finds Happiness Being Colored

## Lure Of Stage Wins Out When Juanita Brown Attempts To Quit Footlights For Hospital

If you were faced with the alternative of living a life fruitful with opportunity, or one in which the struggle for existence was a more strenuous art, which would you choose? The former, of course. But when Juanita Brown came to this decision in life, she chose the latter. Juanita, you know, is one of Baltimore's favorites of the ladies of the ensemble, having played here repeatedly.

### Refuses To "Go White"

To Juanita nature gave the racial features of the dominating group—the whites. But despite the fact that her skin is fairer than many of the vaunted Nordics and her bobbed hair reveals none of her African strain, Juanita chooses to cast her lot with the folk she terms "my people." For a while, she admits, she lived with an aunt who is a bona fide Caucasian, but, as she explains, she was happier with race people.

Perhaps her lineage had something to do with it, but nevertheless, hers is a simple philosophy. With a simple and unaffected outlook upon life, and a natural liking for dark men, she prefers just "being colored."

Her story? It goes back to New Orleans,—America's replica of Old World quaintness and city of variegated racial types. Well, it's the old story. Her father was white and her mother was colored. Of either she knew but little, for they died when she was three years old.

### Reared By Relatives

An orphan, she was sent to live with relatives in various towns in Mississippi until she was nine years old. Then deserting the South she went to New York, where she has made her home most of the time since.

Toward the close of the World War, in 1917, she was married to Reuben Brown, of the team of Three Brothers. Beginning her stage career, she worked in St. Louis at the National and Falstaff cabarets. Later she moved northward and tried a season at the Little Club, Chicago.

Last year, Juanita was one of the entertainers at Barron Wilkins' night club in New York.

There is a little daughter, Dorothy, who will be four years old in June.

"Want my daughter to go on the stage? No. I don't. But we are not always ordained to order the lives of others."

So little Dorothy passes her juvenile life with relatives in New York, while her mother dances before the glittering footlights. There are, of course, brief periods when the moth-

er stays at home with the little girl, but those are not profitable times for the theatrical clan.

Three weeks ago, she related, an opening was made for her to become a student nurse at Harlem Hospital. Final details had been made for entering training when she was asked to join another troupe for a short tour.

Bang! went the gentle art of reading thermometers and filling ice-caps. The lure of the stage had won again.

## Mixed Marriage Stirs Harlem

NEW YORK, June 13—(ANP)

The case of Adolphe Hodge, coach and physical instructor at the P. S. 139 in West 140th street, who married Miss Mary Yockel, a white teacher in the same school, has attracted widespread attention in social and educational circles in this city.

Hodge, a graduate of Howard, has been at P. S. 139 for the past five years. Prior to meeting Mary Yockel, he is said to have been engaged to a colored teacher working in the same building. However, on a trip abroad, Hodge is said to have met the Yockel woman, whose family is said to be wealthy.

### Advised to Leave

On his return to school, Hodge according to the story, paid little attention to his former sweetheart, devoting most of his time to Miss Yockel. It is then said that the colored girl reported the matter to her principal, who in return reported the case to the superintendent of the district in which Mr. Hodge and the white woman were employed.

Calling Hodge to his office, the superintendent, Mr. Nicholson, it is alleged, advised Hodge to resign, recommending the same, of course, to the Yockel woman. Neither followed his advice at the time, going to Philadelphia, where they were married. On their return to the school, the marriage was announced, and Nicholson, it is alleged, ordered Hodge and his wife to resign.

This they did, reporting the mat-

ter at the same time to Dr. William O'Shea, commissioner of education. Dr. O'Shea is said to have refused to act on the matter, demanding to know what right Mr. Nicholson had to demand the resignation of the man and his wife.

### Will be Re-employed

As a result, it is said, that while the two will have to stay out of the schools for the balance of the school year (about fifteen or twenty days) they will both be re-employed in the fall because their resignations were not accepted.

Hodge, who is 41, has an excellent reputation in Harlem, and at his former residence, his landlady declared he was one of the most gentlemanly men who had ever lived with her. His teams have become famous in the interscholastic meets, winning the valuable Harle Tribune Trophy in the last big meet in which they participated.

The couple are living in seclusion here in Harlem.

### Perfect Union, Couple Says

"We just loved each other and got married despite criticism," Miss Mathilda A. Yockel, and Alfred O. Hodge are quoted as saying.

Miss Yockel who is described as pretty and unusually refined, joined Hodge in declaring the wedding the result of a perfect love romance. It is the natural culmination of several years' association.

They first met when Hodge was pastor. Don't miss this rare treat. Logan public schol. 19th and Reed

## White Woman Drinks Iodine

## Despondent Because Colored Lover Put Her Out

Grieving because, the police say, her colored lover had put her out of his home and having no further use for life, Hannah Weil, 21-year-old white girl, 102 College avenue, took iodine poison about 9 o'clock last Wednesday morning in Spinner's Lunchroom, 214 West 135th street, near Seventh avenue.

She had been sitting in the lunchroom for a short time in a despondent mood, and suddenly produced

the small bottle of poison and drank it down. The burning substance threw her into paroxysms of pain and she fell to the floor, writhing.

One of the patrons of the lunchroom ran for a policeman and Patrolman Fitzgerald of the West 135th street station responded. On Miss Weil's person was found a note addressed to her mother, telling of her love for her colored sweetheart with whom she is said to have been living, and of his unkind act of putting her out. Life was not longer worth living, she said.

Patrolman Fitzgerald summoned an ambulance from Harlem Hospital and Dr. Cadozi arrived to treat Miss Weil. She was removed to the hospital and recovered sufficiently to leave the institution the same day.

Amalgamation - 1928.

# PENNSY SCHOOL TEACHER WEDS WEST INDIAN

NEW YORK — Another black and white wedding was solemnized here this week without any fuss.

Marie Plouse, white school teacher of Spangler, Pa., married a colored Etienne Dupuch, Minnesota University student and member of the Bahamas legislature.

Ceremony was performed by Father Patrick in the rectory of St. Anselm's Catholic Church.

Suggestion by the priest to the bride that she might have a colored child and that she ought to know her husband's people first and be sure she could live harmoniously with them was met by the reply that she loved the groom and that was all that is necessary.

The couple are visiting in Spangler, Pa., and soon will leave for the West Indies.

## 8,000 In New York City "Pass" For White

NEW YORK.—Eight thousand colored folk in New York are "passing for white," according to an estimate by a cabaret girl who herself is sometimes white, sometimes colored.

So, says the Rev. Thomas H. Wheeler, white, pastor of Chelsea Presbyterian Church, who recently took a job as a night taxi driver for the experience. He says writing in the world, Tuesday:

It was on Broadway I really got my first fare my first night out as a taxi driver. Two smartly dressed young women were standing at the curb.

"Home to Harlem, but stop first at the Hotel," said one, a handsome brunette. We started uptown. The girls were talking as fast as their tongues could wag.

"Sure I could get away with it! How about Annabelle Miller? Annabelle's going to pass. Give her credit. She's run around with mustard seeds long enough. Nobody'll get wise."

"But what's the big idea? She going to forget Harlem? She going to hook up with that jig chaser she was with to-night? Some sparkler she had on! He give it to her?"

"I'll say he did. I'm telling you I can get away with the same thing myself. That new kinkout sure fixed my hair. Harry says, for a fact, more than 8,000 right here in New York pass for whites. Just keep away from the blues, girl, and you can go anywhere — hotels, theatres, anywhere, without being insulted."

By this time we had reached the hotel.

In a minute they came back with a girl, coal-black, whom one called "Sis".

"Well, how did it go today?"

"Fine", said Sis. "Good graft today. A whole convention brought in their hats."

Drives Up To Harlem

It was about 11 o'clock when I got them home to Harlem. The rain that had been heavy in the early evening had stopped. The sky had cleared and the night was cool and pleasant. I was surprised to see all the shops still open, brightly lighted and doing a rushing business. The streets were full of people. Seventh avenue had all the aspects of a lively Saturday afternoon.

Negroes of all ages, all sizes and all shades were strolling about, standing at the curb, leaning against the buildings. Young men were standing in groups, chatting and laughing and catcalling to one another. Women alone, in pairs, or with men companions, strolled up and down, preening themselves.

I wondered what special festival or celebration was in order. Later I was to learn that this activity at night is

nothing extraordinary. Harlem always stays up all night. Laughing, loving, quarreling, gambling. Especially gambling. Bolito or Numbers is the popular game — in reality, a huge lottery in which bets are placed on what numbers will appear in published reports of New York Clearing House bank exchanges and balances. The Harlem belles I had taken home gave me a 50-cent tip. I began to doubt the wisdom of my fellow cabbies who earlier in the evening had advised me to stay out of Harlem if I wanted good business.

## INTERRACIAL TIE SOLEMNIZED HERE WITH CHURCH'S O. K.

White School Teacher of Spangler, Pa., Becomes Bride  
of Member of Bahamas Legislature, Newspaper  
Publisher and Student

Following a similar event about a fortnight ago, still another case of miscegenation over which white America may ponder occurred at 4 p.m. Friday, when Miss Marie A. Plouse, 22, a white school teacher of Spangler, Pa., daughter of Mr. and Mrs. Henry Plouse, was united in holy matrimony to Etienne Dupuch, 29, a student at St. John's University in Minnesota, a newspaper publisher and a member of the Bahamas legislature.

The couple were married quietly in the rectory of St. Anselm's Catholic Church, at Tintin avenue and 156th street, the Bronx, by Father Patrick of the Benedictine Order of the Roman Catholic Church, whose blessings they received. The groom's sister, Miss Evelyn Dupuch, 4 West Ninety-second street, was the only person in attendance.

"The only reason we were not married in Spangler at the home of Miss Plouse's parents was that I was called hurriedly to New York to attend to some correspondence having

white, a doctor of philosophy and a member of the Benedictine Order. When they decided to marry Mr. Dupuch sought out a member of the order in the person of Father Patrick because he desired the blessings of his church. This visit took place a month ago.

"Mr. Dupuch himself told the girl what the future would hold, ostracism and distrust," said Father Patrick. "He even suggested that difficulties might ensue upon the birth of an offspring. She remained steadfast.

"I suggested that she go to the Bahamas and meet her prospective husband's folks; that she may understand his family's ways. She said it was unnecessary—that she loved him and nothing else mattered."

Father Patrick then applied for a dispensation from the Bishop of New York, vesting him with authority to overlook the customary bans of the church—formal announcement of the coming wedding—and the ceremony was performed in private.

After visiting the parents of the bride at Spangler, the couple will go to the Bahamas.

JUL 7 1928

# NEGROES WHO "GO WHITE."

Dr. Dubois has figured that about a third of the so-called negro population of the United States has recognizable traces of white blood. The statutes of certain former slave states contain provisions prohibiting the marriage of a white with a person having one-eighth or more of negro blood. No logician has ever attempted to determine why a man or woman who is fifteen-sixteenths or even seven-eighths white should be classified as a negro. Prejudice sweeps logic aside. All of these persons before Emancipation might have been slaves. "Lump them all with negroes and let it go at that."

These reflections spring naturally from the declaration of Bishop J. W. Martin before the Annual Conference of the Association for the Advancement of Colored People, that every year 5,000 persons of color so light that they are able to do so "go white." In other words, with change of environment they succeed in passing as whites. They are merely substituting logic for prejudice. And considering social demarkations, as strongly insisted upon by negroes as by whites, they are yielding to a very strong temptation. Once in a while tragedy follows, as in the case of an apparently white woman married to a white man in Cincinnati, a case widely advertised at the time, where a child was born unmistakably a negro, owing to the queer working of what Dr. Holmes called the "underground stream of heredity." Commonly, however, those who "go white" find it easier to do the work they like best, and for which they are best fitted. Dr. Martin said:

I know the Mayor of a certain town, who is a white man now, but as a boy was as good a negro as the community had, and his brother is, to this day, a good colored preacher.

Equality of opportunity for the two races exists in no Anglo-Saxon land, and least of all in America. Those colored persons who "go white" take the line of least resistance. All honor, then, to those quadroons or octoroons who choose rather the line of greatest resistance, and make

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themselves leaders in a new culture, new art, new poetry, new music and new enterprise for the race with which they are adventitiously connected. They are the real heroes in the struggle of Afro-Americanism for national and international recognition.

Amalgamation - 1928.

North Carolina.

**TIMES**  
RALEIGH, N. C.

**NOV 16 1928**

**CHINAMAN'S MARRIAGE RIGHTS  
AND ANTI-MISCEGENATION LAW**

There is an old and bitter joke regarding the reply of the mistress whose negro cook had given notice on the ground that she was going to marry the proprietor of the Chinese laundry. The trouble was not so much in the marriage as in the fantastic results apt to be manifested in the progeny.

It now appears that this arrangement of fancy has arisen in Virginia in connection with the desire of a Greensboro Chinaman to marry a Danville mulatto woman. The official in charge of the marriage bureau hesitated to grant a license because he was not sure that the union would get past the legal prohibitions in North Carolina directed against miscegenation. The matter may go to the Attorney-General of this State for decision.

These laws, it is pointed out, prohibit the marriage of whites and negroes, of whites and Indians, and of Croatan Indians and negroes. But there is apparently no prohibition of the right of a Mongolian or other Asiatic not of the white race to marry as he pleases.

Delicate as the matter is—notably that provision which prohibits the marriage of whites and Indians, as it works in the case of the Cherokee of pure blood and perhaps high culture and education—the marriage laws could stand some amendment to make them the more certain. A low-caste Chinese, for instance, certainly should not have a marital privilege denied to a high-grade and pure-blooded Indian, who, with the Hebrew, is the only American, if we come to that, who has any pretense to aristocracy outside of assumptions based on wealth and acquisitiveness.

to Jean Finot again, we are told that:

"Cross-breeding has been facilitated by the complete fecundity of half-breeds and the sexual concord between representatives the furthest removed from one another. Since the first migrations of people this phenomenon has taken place. In the blood of modern white Europeans flows that of Negroes who lived on our continent (Europe) at the end of the Quaternary epoch. . . .

"If the word half-breed was strictly applied to the progeny which has really issued from a mixture of varieties, it would be necessary to include under this denomination ALL HUMAN BEINGS with rare exceptions."

In brief, there is no such thing as any person, regardless of color, being anything but a cross-breed. That includes Dr. Plecker, his friends, all so-called white people and all alleged Negroes. In Africa, where the supposedly pure Negroes come from, the only people who can be classed as nearly pure are the pygmies of the equatorial forest. All the rest of the inhabitants of Africa are a mixture of Negroes, Arabs, Mongolians and Malays, which accounts for the wide diversity of types among them. How absurd the findings of unprejudiced scientists make Virginia and her racial integrity advocates appear! It is exceedingly surprising and unfortunate, then, to find an otherwise well informed Negro like Gordon B. Hancock of Virginia Union University, writing in THE ST. LUKE HERALD of Richmond, that:

"Racial integrity begins in the class-room rather than in the legislative hall. Wide training and the engendering of race pride are the only safeguards for race integrity. When whites and Negroes go so far as to want to marry, race integrity laws have failed. Larger educational opportunities will accomplish what a thousand racial integrity laws cannot."

What nonsense this is! How can education accomplish what is impossible of accomplishment? Everybody in Virginia is already a cross-breed, so to talk of safeguarding racial integrity is to mouth tommyrot. Here is a Negro holding a brief for continuing in the schools the sort of pseudo-science that has been fed to school children for all these years to the detriment of the country. We rather expect this sort of thing from the author of "White America," Major Cox, and the founder of the Anglo-Saxon Clubs, Mr. John Powell (who is suspiciously dark), but not from a Negro professor in a Negro university.

The human family is of far more importance than race.

## Interracial Marriage Is Perfect Union Couple Says

PHILADELPHIA. — "We just love each other and intend to get married despite criticism," was the only explanation of Miss Mathilda A. Yockell, white, 33-year-old New York school teacher and Alfred O. Hodge, 41, also an instructor in the New York public schools.

The couple was wedded in the home of the Rev. William A. Harrod, pastor of First Baptist Church, last week.

Love Romance

Miss Yockell who is described as pretty and unusually refined, joined Hodge in declaring the wedding the result of a perfect love romance. It is the natural culmination of several years' association in the public school system of New York. Both were teachers of schools in Harlem. They first met when Hodge was acting as physical instructor at the Logan public school, 19th and Reed streets. Immediately upon their marriage their resignations were announced by Dr. William J. O'Shea, white, head of the city schools. Hodge was born in Norristown, Pa., and after graduating from Norristown high school matriculated at

Howard University from which he also graduated. He was prominent in athletics during his college career and upon receiving his diploma became a physical culture instructor.

### Married Before

He had been married before to Miss Florence Harrison, of Philadelphia, the ceremony having been performed in 1916 and they were divorced four years later.

Immediately after the ceremony Monday the couple left for Atlantic City, where they will spend their honeymoon.

NEW YORK TIMES

JUN 1 1928  
BECOMES NEGRO'S BRIDE.

Mathilda Yockell Leaves New York  
With A. O. Hodge to Wed.

Special to The New York Times.

PHILADELPHIA, May 31.—Miss Mathilda A. Yockell, 33 years old, who gave her address as 509 East 166th Street, New York, was married here today to Alfred O. Hodge, 41, colored, who, in his application for a license, listed his profession as a physical education instructor in New York City schools. The ceremony was performed by the Rev. William A. Harrod, pastor of the First African Baptist Church, at his home. The couple procured the license this morning with an attempt at secrecy. The clergyman said the pair told him they were aware that a barrage of criticism would result from their marriage, but they had determined to go ahead because of their love for each other. The couple left tonight for Atlantic City, he added.

## RACIAL INTEGRITY IN VIRGINIA

D. R. W. A. PLECKER, Registrar of Vital Statistics of the State of Virginia, is probably suffused with glee. The racial integrity law for which he, assisted by his friends, Cox and Powell, worked so hard, has at last begun to show results. A young white woman has been sentenced to two years in prison for marrying a man of Negro ancestry, or alleged Negro ancestry. The young husband is just as white as the wife, but a nosey geneologist has discovered that some of the young man's ancestors are or were Negroes. So the family is to be broken up. Already the young convicted wife says that she doesn't know where her baby girl is. Having been confined in a county jail for a year, she is ignorant of what has become of it. Here is a tragedy, indeed, but Plecker and his crowd think they have scored a great victory.

This is another example of fanaticism run riot. The very assumptions upon which this racial integrity bill is based and upon which most of the arguments and contentions of the white racist fanatics are based, are of exceedingly doubtful validity. What, for instance is a race? Melville Herskovitz and Franz Boas say there is no such thing as a race; that there are merely an aggregation of families in the world. Jean Finot in his "Race Prejudice" says:

"The mutual interpenetration of diverse peoples renders almost illusory the search for an absolutely pure race. In the present state of science the place of honor assigned to pure races could only be claimed by certain savages or primitive peoples whose history is buried in oblivion."

In another place Finot quotes one K. Hartman as making this illuminating statement:

"These so-called Aryans never existed as a primitive people but only as an invention of armchair savants."

And in commenting on this enlightening remark, the noted French author adds:

"No one has ever been able to show a single authentic Aryan. The descriptions of him, both moral and physical, his measurements, and also the description of his inner life, are purely fantastical."

In other words, there "ain't no sich animal" as a race, and if there is, there is no such thing as a pure race. It is upon the assumption that there are distinct races of people, unmixed or uncrossed with others, and that the Caucasian race is one of them, that all the arguments of the racial fanatics, black and white, and such legislation as this racial integrity law is built.

Years ago William Benjamin Smith, a Southern man writing in defense of Southern suppression of the black American said in the first chapter of his "The Color Line":

"The South is entirely right in thus keeping open at all times, at all hazards, and at all sacrifices, an impassable social chasm, between Black and White. This she must do in behalf of her blood, her essence, of the stock of her Caucasian."

This has been accepted as the law and the gospel by all good Southern advocates of racial integrity. Even at this late date we find supposedly intelligent and well-read men like Senators George of Georgia and Glass of Virginia mouthing the same nonsense as the aforementioned Smith. And yet, returning

# ARREST OF COUPLE IS "MISTAKE"

Think Fair Woman Is  
Nordic — Face Dis-  
missal Also

4/30/28

PHILADELPHIA, Pa., June 28.—Mrs. Mamie Chase Washington, a resident of this city for over twenty-five years, having been brought here when a baby girl, living at 2028 North Mervine street, was in company with her gentleman friend, John Givins, a merchant tailor of New York City, with a business establishment at 243 West 129th street, New York City, and was leaving the Standard Theater on Thursday night last, at 9:30 p. m., and without molesting a soul, both of the people being well dressed and very neat in appearance, were accosted by seven policemen at 12th and South streets.

Mrs. Washington is a woman that could easily be mistaken for a white person, with golden brown hair. Mr. Givins is a man of dark skin but very neat in appearance. The couple were entirely alone, had not said a word to a soul and were about to get in their automobile when Officer Lazerle accosted the woman and said, "What are you doing with this nigger?" She said, "Why I am a colored woman and we are both colored and that is no way to approach people at any rate, whether they are white or colored." The police officer became smart and said, "I believe you are a white woman, anyway. You have no business walking with this nigger. We know you anyhow; you are wanted in three states," pulled her aside, grabbed her arm, called the other policeman and said, "Let's lock this pair up. She is a smart white woman going with this nigger. We have got to break this black and white combination."

It was raining very hard at the

time but notwithstanding this, the policemen, seven in number, made a circle around these two people and led them to a patrol box on the corner and stood them in front of the box during which a large crowd collected, wondering why these people were arrested, in view of the fact that they had not caused any disturbance or created any commotion and appeared to be responsible people. After an hour's wait, a patrol wagon came up and took the people to the 7th and Carpenter St. Police Station, where they were placed in cells with drunken and disorderly people and people who had committed crimes and they were refused the right to telephone their friends for assistance. The policemen jabbed Givins in the stomach with their clubs, struck him in the face and jostled and roughly treated Mrs. Washington.

At 12 o'clock midnight, the two people were taken to the Morals Court in the patrol wagon and held all night waiting a trial before Judge Brown the next morning. They got in touch with some friends of theirs including Mr. Ernest Wright, Mr. Gibson of the Standard Theater and others, and Attorney Raymond Pace Alexander was called in to represent them at the hearing the following morning, at which hearing the police officers were severely rebuked by their attorney in a scathing denunciation of the unlawful, unwarranted and improper assaults and arrest of these innocent persons for no other reason than that the woman appeared to be white and that the man appeared to be colored. The judge before whom the hearing was held, Honorable Charles L. Brown, denounced the action of the police officers and stated that if this case happened in London, England, the police officers would be placed in jail for their malicious arrest in this case and would be stripped of their uniforms.

Attorney Alexander has begun proceedings to bring all seven of these officers before the Trial Board and have them removed from the force for this improper and unlawful attack upon the rights of colored people in this city. Judge Brown denounced the men in no uncertain terms and discharged the couple. An action is being started also against the white men for damages for the assault and battery and malicious arrest in this case.

# WHITE TEACHER WEDS COLORED NEWSPAPER MAN

Town Seems To Think It  
Strange Parents Gave  
Their Consent

TO RESIDE IN  
NASSAU ISLAND

Groom Is Member Of Legis-  
lator And Publisher Of  
Newspaper

Spangler, Pa.—This little Pennsylvania town is considerable wrought up today over the news that one of its fair daughters has married a colored man.

Friends of Marie A. Plouse, white school teacher and daughter of Mr. and Mrs. Henry Plouse, who in New York, Friday night, married Etienne Dupuch, colored, Bahamas legislator and newspaper publisher, recalled the visit which Dupuch paid this hamlet last summer.

## Good Horseman

They recalled a dapper, polished man, who rode horseback as though born to it, met the townsfolk socially, and in general deported himself becomingly. Despite his dark skin never once had the question of his color come up, they said.

Margaret Plouse, younger sister of the bride, was quite put out that any question should arise about the propriety of the match.

"Did your parents consent?" she was asked.

"Of course."

"Did they know he was colored?"

"Certainly."

## Nothing Strange

"Wasn't that rather strange; that they gave their consent?"

"I don't see why."

"Did he visit with your people here in Spangler?"

"Why, yes."

"Did he meet your sister's friends?"

"Yes, and they liked him very

much."

But while the family might have known that the man from the Bahamas who visited last summer with the Rev. Father Leo Probst, and met and won Miss Marie, was colored, others did not suspect it.

## Father Absent

The bride's father, who is a contractor in the cement business, could not be located today and so his comment on the match was lacking. The Plouse family consists of six girls and four boys. Margaret says that they expect their sister to visit them from her Nassau island home soon after she become acquainted there.

Amalgamation - 1928.

Pennsylvania.

**DEMOCRAT**  
JOHNSTOWN, PA.

JUL 10 1928

**A VANISHING COLOR LINE.**

Here is news for excitable gentlemen in the south. Five thousand negroes, of color so light that they are able to pass over into the white ranks, do so every year. This at least is the statement made by Bishop J. W. Martin, a negro, before the conference of the Association for the Advancement of Colored People in session at Los Angeles. The bishop says he knows a mayor of a northern city who is a white man now, but who was a negro when a boy.

Undoubtedly the bishop is right in principle, although he may be wrong in his figures. The tendency on the part of socially inferior people is to gravitate toward the superior race. Make it hard for the negro to be a negro, and he will become a white man as soon as he can. Once start the process of turning an Ethiopian into a Caucasian, and there is no telling where it will stop.

The white strain is persistent. The number of white negroes who are constantly growing whiter is proof of that. But what terrors the prospect must present in the south. The chivalry of Dixie is bound some day to mix socially—quite unintentionally—with some of its dark thirty-second cousins. For most white negroes have a southern planter somewhere in their line.

Amalgamation - 1928.

Tennessee

Sweetwater, Tenn., News  
Wednesday, October 31, 1928

### MARRIAGE OF NEGROES AND WHITES

In the same year, with Al Smith still occupying the position of Speaker of the House, a bill amending the penal code and "prohibiting the inter-marriage or cohabitation of white persons and negroes" never saw the light of day. The bill was never reported out of committee and no action whatever was ever taken upon it.

Tammany had two-thirds of both branches of the Legislature and Alfred E. Smith, the man who now claims to be a Jeffersonian Democrat, was Speaker of the Assembly.

### NOW READ THIS

United States Senator Royal S. Copeland, of New York, is quoted as follows on Smith's standing with the negroes:

"I have long known his strength with them (negroes) in New York State, and find he is strong with them in Ohio, Indiana and Illinois where the colored people hold the balance of how these states will go this fall."

Senator Copeland, Democrat Senator from New York, issued a statement recently in which he virtually acknowledged the Tammany-Democratic party to be the party of the negro for the present campaign.

Jimmie Walker, Tammany Mayor of New York, addressing a meeting of the Colored Business Men of New York said: "Gentlemen, after Nov. 6, your people will be as welcome in the White House (the home of the President) as you are now welcome in New York."

Can Southern Democrats permit Al Smith to use them, while catering to the Northern negro?

Does party regularity mean more to you than the purity of the white race?

We are not quitting the Democratic Party. We are just detouring around Al Smith, a mud hole, on the Democratic Highway.

Let's rid Democracy of the "Damnable affliction of Tammany Hall."

"LET US DARE TO DO RIGHT"

# White Girl Weds a Negro; Imprisoned

RICHMOND, Va., Aug. 8—(A NP)—Mary Hall Wood, a white woman who was convicted under the Virginia statute forbidding whites and Negroes to marry in this state, has begun serving a two-year term in the state prison, according to information received here Monday.

The white woman married Mott Hamilton Wood, who is declared to be of Negro lineage and was arrested some months ago. Wood, himself was imprisoned on June 30, charged with violating the same "Racial Integrity Bill." His counsel at first decided to appeal the case on the grounds that the bill did not forbid Negroes from marrying whites, but upon reconsideration decided against such action.

Reports have it that a pardon will be sought for the white woman, on the ground that she thought Wood was white because his parents passed for white and attended a white church. No effort will be made to secure Wood's release.

NORFOLK, VA.

and reported adversely. The substance of his finding was that Mottwood was known in the neighborhood as colored, and that there was no good reason to credit the theory that the woman married him under a misapprehension. Lean on Mr. Bane's finding, the Governor has refused a pardon. "The necessity for racial integrity is so important," reads the Governor's statement on the subject, "that after mature consideration I find myself unable to act favorably on this application notwithstanding the fact is strongly indorsed by the trial officials and other persons."

What has the necessity for racial integrity to do with the question of clemency? Racial integrity is necessary. So is the security of human life necessary. That, however, does not prevent the Governor from pardoning persons convicted of murder on a showing that the demands of justice have been satisfied. Only a few months ago, an executive pardon loosed on Virginia a gang of thugs who murdered a Japanese seaman in Norfolk harbor and who had distinguished themselves in this community by a long record of lesser crimes, including bootlegging, hi-jacking and robbery.

In the case of the thugs there was no question as to their knowing that they were committing murder. In the case of Mary Hall there is at least some doubt that she knew she was breaking the law. The marriage that she contracted being contrary to law, is void. Her crime has been punished and pilloried and she has been kept for a while in the penitentiary. What social purpose is served by prolonging her incarceration? The Virginian-Pilot believes in anti-miscegenation laws, but it does not share the hyper-nervousness that has raised infractions of these laws to the status of penitentiary offenses. There is something barbarous about the impounding of any person having any trace of Negro blood, be it this woman—something that outrages one's sense of proportion and gives to the enforcement of the racial integrity law a hateful quality by marrying one Mottwood. At the trial, the bride protested that she did not know that the man she married was not 100 per cent Caucasian, but the State contended that Mottwood was generally known as a colored man, and the State won. Both were convicted and sent to the penitentiary.

The second act of the tragedy opens with a petition to Governor Byrd, asking that Mary Hall be pardoned on the ground that she sinned against the law unintentionally, and on the ground that she had already been sufficiently punished. At the instance of the Governor, Frank Bane, commissioner of public welfare, made a personal investigation of the reasons advanced in support of the requested pardon, and reported adversely. The substance of his finding was that Mottwood was known in the neighborhood as colored, and that there was no good reason to credit the theory that the woman married him under a misapprehension. Lean on Mr. Bane's finding, the Governor has refused a pardon. "The necessity for racial integrity is so important," reads the Governor's statement on the subject, "that after mature consideration I find myself unable to act favorably on this application notwithstanding the fact is strongly indorsed by the trial officials and other persons."

## Virginia White Woman Who Married Negro, Imprisoned

RICHMOND, Va., Aug. 1.—Mrs. Mary Hall Wood, a white woman who was convicted under the Virginia statute forbidding whites to marry Negroes in this state, has begun serving a two-year sentence in the state prison, according to information received here Monday. The white woman married Mott Hamilton Wood, who is declared to be of Negro lineage and was arrested some months ago. Wood, himself was imprisoned June 30,

charged with violating the same "Racial Integrity Bill". His counsel at first decided to appeal the case on the grounds that the bill did not forbid Negroes from marrying whites, but upon reconsideration decided against such action. Reports have it that a pardon will be sought for the white woman, on the ground that she thought Wood was white because his parents passed for white and attended a white church. No effort has been made to secure Wood's release.

## CHINESE-NEGRO CANNOT WED

DANVILLE, Va., Nov. 29.—L. W. Moon, a Chinese of Greensboro, N. C., is waiting to hear from the attorney-general of North Carolina, as to whether or not he can marry his fiancée, a full blooded Negro woman of the same place. The young woman accompanied Moon here, and the two were kept waiting for some time in the clerk's office while the law was debated and were finally told that they would have to wait until the attorney-general of North Carolina replies to a letter asking for his construction of the law.

## Racial Integrity With A Vengeance

The Virginia miscegenation law, as recently tightened up in the name of racial integrity, prohibits the marriage of a white person with any person having any trace of Negro blood, be it this woman—something that outrages one's sense of proportion and gives to the enforcement of the racial integrity law a hateful quality by marrying one Mottwood. At the trial, the bride protested that she did not know that the man she married was not 100 per cent Caucasian, but the State contended that Mottwood was generally known as a colored man, and the State won. Both were convicted and sent to the penitentiary.

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Amalgamation 1928.

Virginia.

## VIRGINIAN-PILOT NORFOLK, VA.

FEB 4 1928

### ANTI-SCHOLARSHIP BILLS FAVORED BY HOUSE COMMITTEE

### Assembly Pushes Forward Heavy Load of Legislation In Busy Day

By STAFF CORRESPONDENT

Richmond, Feb. 3.—The House committee on schools and colleges today reported favorably upon five bills proposing to abolish State-given scholarships to State-aided institutions of higher learning, while over the Capitol rolled a huge juggernaut of legislation. During the afternoon, one Senate committee reported favorably on the pari-mutuel horse racing bills, while another decided the women of Virginia "don't want equal rights" and voted against such a proposal.

Still another committee before which Virginia Indians protested vigorously against the integrity bills, already passed by the House, reported the measure out favorably.

Among the more important matters of legislation were:

Adoption of a joint resolution condemning the Interstate Commerce Commission for its discriminatory ruling in the lakes cargo railway rates case.

#### Judge Salary Bill Passes

Passage by Senate of bills raising to \$4,500 the salaries of Circuit Court judges and increasing by \$600 the salary of Supreme Court of Appeals judges, and the per diem pay of jurors from \$1.50 to \$2.

Introduction of the Governor's anti-lynching law proposal, which would make lynching a special State offense to be prosecuted by the Attorney General and require localities to pay \$2,500 to the dependants of the victim.

Introduction of a bill proposing appropriation of \$15,000 for building a wharf at Jamestown Island to make available a similar sum appropriated by Congress.

Introduction of measures carrying out the proposals of the motor vehicle commission report, including a half cent increase in gasoline tax, and carrying a provision that a gasoline

dealer shall furnish records to the State under penalty of \$1,000 fine. Passage by Senate of House bill proposing certain charter changes for the city of Suffolk.

Introduction in the House of Mr. Walter C. Fain's bill to abolish capital punishment.

#### Vaughan Road Bill Out

Favorable report by Senate committee on Vaughan proposal to appropriate 1,500 miles of roads to the counties in proportion to their area, and the introduction in the House of the Bowles plan to distribute the road according to area, population and present road mileage.

Passage by Senate of bill clarifying certain obscure language and conflict in connection with the State Corporation Commission's powers over regulating street railway service and rates with an amendment by Senator Lester.

Killing in the House, by a vote of 40 to 42, a bill giving the Commission of Labor certain rights of inspection.

The House passed a bill repealing the physical tax, and another providing for a commission to study the condition of farmers in the State.

The Senate finance committee reported out the tax codification bill, regarded as one of the most important measures before the session. It also ships to State-aided institutions of higher learning, while over the Capitol rolled a huge juggernaut of legislation.

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amendment making eight miles the minimum for any county. Delegate George Bowles introduced in the House his plan calling for distribution in proportion to area, population and present mileage.

In all, 73 counties of the State will get more roadways under the Vaughan bill, which provides for the erection of a feeder system of roads, all to be connected with arterial highways. He believes his is the best plan for the development of the back counties and that such development would increase taxable values in the hinterlands.

Action of the Interstate Commerce Commission in the recent Lakes cargo rate decision was denounced in a resolution drafted by Delegate Ashton Dovell and passed by both Houses. The resolution said that the commission was seeking "not to regulate trade, but to control it."

The resolution calls upon the Virginia delegation "to do their utmost to effect changes in the Federal statute in order that there may not be a recurrence of the apparent discrimination."

#### Jurors' Pay Raised

Bills were passed in the Senate raising the salaries of Supreme Court judges by \$600, of Circuit Court judges by \$900 and the pay for jury service \$1.50 a day to \$2 a day.

Under the bill Circuit Court judges will be raised from \$3,600 to \$4,500. The House has not acted on the measure.

Senator Henry T. Wickham led a heated attack upon Senator W. Worth Smith's bill increasing the pay for jurors, declaring there was no demand for the increase and that such an increase would throw the Governor's budget out of alignment. It passed, however, with only nine dissenting votes.

Senator George W. Layman, of Craig, offered an amendment to the judges' salary bill that brought the amount down from \$5,000 to \$4,500. He declared that he was against such a huge raise for fear it would endanger retirement legislation for judges which now is pending.

#### Fight Over Race Bill (By Associated Press)

The thundering of "paleface" and "redskin" oratory this afternoon marked a heated hearing before the Senate courts of justice committee on the Price bill to define Indians and negroes.

The bill passed the House after sharp debate a few days ago. It likewise weathered the attacks of today and was reported out by the committee. The measure would define negroes as persons having any ascertainable amount of Ethiopian blood, without reference to limit of time or number of generations, and would define Indians as persons having one-fourth or more Indian blood.

Under the interpretation of the bill accepted this afternoon any Indian with a trace of negro blood would be classed as a negro instead of an Indian. It was admitted in the hearing that large numbers of Indians have a trace of negro blood.

More than a score of Indians were present, including several comely maids

almost in regalia of their tribes.

#### Pamunkey Chief Protests

Sachem Wah-hun-Sun-a-Cook, chief of the Pamunkey Indians, delivered an impassioned oration against the bill. He recently gave out an interview supporting it but explained today he had not then understood all its implications.

Today he declared: "I will tie stone around my neck and jump the James River rather than be classed as negro. It would be far finer to perish in the waters of this river upon whose banks my ancestors

held a short executive session and reported the bill without any amendments.

Some women in Virginia want equal rights with men regardless of what disadvantages they bring while some want such equal rights as the ballot, jury duty, and equality in property holding and guardianship with such additional "rights" as special protection in industry and laws to compel husbands to support their wives.

These facts developed today in the hearing before the Senate committee on courts of justice of the Goggin bill to give men and women absolutely "equal rights" in Virginia law. Six women spoke for the bill and six against it. The committee buried it by a motion to "pass by indefinitely."

John Powell, racial integrity crusader, sponsored the bill with considerable fervor. "If the Indians don't have negro blood it doesn't touch them," he declared, "and if they do have it ought to touch them."

#### Trustee Fights Bill

Hill Montague, trustee of the Pamunkey Indians, led the opposition. He declared part of the bill defining negroes would affect 5,000 citizens of the State who now are classed as white persons. He admitted that many Indians had negro blood but said it was unfair to class a "99 per cent Indian as a negro, even if he did have one per cent negro blood."

Other speakers, including preachers connected with some of the Indian tribes, said these Indians now had white teachers and preachers and were received on a basis of equality in white churches.

Mr. Powell rose with quivering lips to reply.

"I am indignant," he blazed. "That a Virginian should charge that many of our white people have a trace of negro blood. That is an aspersion of a Northerner, not a Virginian. I am amazed also that another Virginian, and a preacher, should admit that Indians with negro blood are admitted to white churches on a basis of equality. The admissions of my opponents show why this bill should be passed. Fifty thousand near-white mixed breeds are pressing on the color line and if we let down the bars, our civilization is doomed."

Mr. Powell said one drop of negro blood makes a negro and that aspersions with only one drop of such blood will often "look as African as if he were born in the heart of the Congo."

#### Author Enters Debate

Maj. E. S. Cox, who writes books on "racial integrity" wanted to know why an Indian-negro mixture should be classed higher than a white-negro mixture.

Another heckler asked the major how long he had been in Virginia. The major replied he came from Tennessee, and that "three regiments of Tennesseans went before Virginians at the battle of Gettysburg."

After the hearing the committee

held a short executive session and reported the bill without any amendments.

Some women in Virginia want equal rights with men regardless of what disadvantages they bring while some want such equal rights as the ballot, jury duty, and equality in property holding and guardianship with such additional "rights" as special protection in industry and laws to compel husbands to support their wives.

These facts developed today in the hearing before the Senate committee on courts of justice of the Goggin bill to give men and women absolutely "equal rights" in Virginia law. Six women spoke for the bill and six against it. The committee buried it by a motion to "pass by indefinitely."

## Words Fly In Racial Purity Wrangle In Va.

### Stormy Session at Hearing on Bill Which Has Passed House. Indians Greatly Perturbed

RICHMOND, Va., Feb. 8. — Heated debate attended a stormy session of the Senate Courts and Justice Committee Saturday in a hearing on the Price Racial Integrity bill which passed the House after sharp debate. After the hearing the committee held a short executive session and reported the bill without amendment.

#### Wrangle Over Definition

The measure defines Negroes as persons having any ascertainable amount of Ethiopian blood, without reference to limit of time or number of generations and defines as Indians persons having one-fourth or more of Indian blood.

Under the interpretation any Indian with a trace of Negro blood would be classed as a Negro. All of the Indians of the state are strenuously opposing the passage of the bill. It was admitted in a hearing that large numbers of Indians of the state have Negro blood.

#### Indians Are Indignant

Chief Sachem Wah-hun-sun-a-cook stated, "I will tie a stone around my neck and jump into the James River rather than be classed as a Negro. It would be finer to perish in the waters of this stream than suffer such indignity."

Hill Montague, Trustee of the Pamunkey Indians, led the opposition. He declared the part of the bill defining Negroes, would "in my

judgment affect 5,000 citizens of the state who are now classed as white persons." He admitted that many of the Indians had Negro blood, but said it was unfair to class "99 per cent pure Indian as a Negro even if he did have 1 per cent Negro blood."

#### Step On "White Folk's Toes"

Other speakers including preachers connected with Indian tribes, said that Indians now have white teachers and preachers and are received on a basis of equality in white churches, which could not be if they were classed as Negroes.

On speaker blazed, "I am indignant that a Virginian should charge that many of our white people have a trace of Negro blood. That is an aspersion of a Northerner not a Virginian. Fifty thousand near-white mixed breeds are pressing the color line. If we let down the bar our civilization is doomed."

Major E. S. Cox, who writes books on "racial integrity" wanted to know why an Indian-Negro mixture should be classed higher than a white-Negro mixture. "Why pass any bill at all," he said.

#### PROGRESS

FEB 1928

#### SAXON RACIAL INTEGRITY

The House of Delegates of Virginia yesterday passed by overwhelming vote an amendment to the existing statute designed to establish and strengthen racial integrity. In a word, it defines more drastically than ever before what racial admixture may exist and yet entitle one to be classed as a white person under our laws. The result is a statute classifying as negroid any one with even a minimum admixture of negro blood. At the same time, the new statute promulgates a new definition and delineation of what constitutes an Indian. This is less stringent than is the definition of a negro.

Enactment of this new statute, passage of which is assured in the Senate, will be recognized as the result of the organization and activities of the Anglo-Saxon club, of which Pianist John Powell and many prominent young Virginians were persistent protagonists. A campaign for such an enactment and delineation of the racial status of persons of mixed blood was not based upon any acute anti-negro prejudice, but rather upon true pride in the preservation of the pure Anglo-Saxon population of this State and the country-at-large. We believe the proponents of this purpose have wrought well for their State and for posterity.

# Racial Integrity Bill Defeated In The Virginia Legislature

Star. Newport News Virginia. 2-16-28

## Old Dominion Lawmakers Refuse to Pass Bill Sponsored by Advocates of Race Purity. Measure Aimed at Indian Tribes.

### HOUSE HONORS MEMORY OF LINCOLN

Richmond, Va., Feb. 15.—The racial individualism of Virginia's Indians was secured to them for another two years, Monday, when the Senate by a vote of 22 to 13 killed the Price racial integrity bill. At the same time the House of Delegates, for the first time in history, adjourned out of respect to the memory of Abraham Lincoln, President of the United States during the war between the states and emancipator of the Negro slaves in this country—"a man who believed freedom more important than wealth."

The resolution in honor of Lincoln was offered by Delegate Lindsay Gordon, of Louisa, in the same building that the Capitol of the Confederacy during the Civil War, and the resolution was unanimously accepted by the House which adjourned in honor to the memory of the great emancipator.

"The time has come," Mr. Gordon said, "when we should view the situation without passion. The time has arrived when a man who can think looks back on the life of Abraham Lincoln and knows that he was a man who believed freedom more important than wealth."

"Here we should think of that. If this things of restrictive legislation keeps up, a man or ordinary intelligence soon will not know when he is violating a law."

#### Racial Integrity Bill

The racial integrity bill was the most bitterly fought issue of the day in the Senate. Senator Wickham, of Hanover, declared the bill, which would have described as a Negro "every person having any ascertainable degree of Negro blood, or who is descended on the part of the father or mother from Negro ancestors, without reference to limit of time or number of generations removed," was a disgrace to the State. The bill also

were not adopted. They saw in the offering a mongrel nation and the eventful downfall of the country near at hand.

TIMES DISPATCH  
RICHMOND, VA.

FEB 10 1928

gates.

#### With the Eyes Open.

HOUSE Bill No. 2, amending the law which defines colored persons and Indians, will be up for passage in the Senate today. The amended definition of a colored person will read as follows: "Every person having any ascertainable degree of Negro blood, or who is descended on the part of the father or the mother from Negro ancestors, without reference to or limit of time or number of generations removed, shall be deemed a colored person." The bill defines as an Indian "every person not a colored person, having one-fourth or more of Indian blood."

This is a racial integrity measure, in line with the movement, started in Virginia and now spread to many States, for the preservation of the white race in the United States. It met with bitter opposition in the Senate committee, where white men made the plea that its passage would classify as colored many individuals now regarded as Indians. An amendment was offered which would have classed as "Indian" any person having one-fourth or more of Indian blood, even if the person had been three-fourths Negro. Another amendment affecting the definition of a colored person was offered on the floor of the Senate and defeated, 20 to 17.

The determined opposition so far developed justifies some doubt as to the passage of the bill. If it is beaten, those who vote against it should do so with their eyes open. The bill does not classify as colored any person who is not negroid in racial composition. If Virginia wishes to preserve a rigid color line, with the pure whites in one class and all negroid races in another, then the bill should pass. Those Senators who think that this rigid line should not be preserved, that a compromise should be effected, are privileged to vote their convictions. But they must abide by the facts, and have it written in their records that they are opposed to classifying as Negroes all persons having Negro blood.

Senator Wickham said he believed the "bulwark of the whole race lies in the pride of the white woman, and unless by some strange freak she loses that pride, the integrity of the white race shall never be threatened."

Senators Booker, of Halifax, Warren, of Portsmouth, and Norris, of Lancaster, all predicted dire effects upon the white race if the measure

master, trace every one of these off-springs, who became white enough to "pass" into the so-called best white families losing their racial identity, and bring their history down to date. In fact, to make the law effective, as we understand it, probably it will be necessary to have a census taken and have all the people classified in Virginia, and, perhaps, employ two or three hundred blood experts to make an analysis of that racial mixture. By that time, we think, the whole thing will have about "fizzled" out.

Amalgamation - 1928

SUN  
BALTIMORE, MD.

FEB 14 1928

to do.

## A Useless Bill.

The Virginia Racial Integrity bill has been defeated. This bill would have classified as a Negro any Indian with a trace of Negro blood, no matter how remote.

Such legislation is obviously based on fear. It is clearly due to the belief, acknowledged or not, of its framers that Virginians, if not restrained by savage laws, will intermarry with mulattoes. In other words, the very existence of the bill is proof that its framers believe there is no such thing as racial integrity.

But these people have not the wit to see that the admission destroys their own case. If there is no racial integrity in fact, it certainly cannot be established by law. Therefore, such a law would necessarily be ineffective, and its passage would be left without any sort of excuse.

In rejecting it, the legislators reflected credit on the common sense and the humanity of the State of Virginia.

## RACE INTEGRITY

## BILL BLOCKED

## IN VA. SENATE

After - *Crutcher*  
Measure Aimed At Mixed  
Bloods Passed In House;

Failed In Senate

2-18-28

## BLACKS MARRIED REDS BEFORE CIVIL WAR

One Drop Of Colored Blood

Would Have Made Ne-

## groes Of Them

RICHMOND, VA.—The Price Bill to define a Negro, as a person having even one drop of Negro blood, passed the Virginia house of delegates, but was blocked and failed in the Senate this week.

The bill, which passed the house last week and had been reported favorably by the Senate committee, was voted down, 26 to 13. In the presence of the venerable chiefs, tribal heads of the Pamunks, processes and squaws in "gray Indian attire," Senator Henry T. Wickham denounced the measure as discrimination against the Indians. The measure passed the house after a heated debate and defines Negroes as persons having any uncertainable amount of Ethiopian blood without reference to limit of time or number of generations, and would define Indians as having one-fourth or more of Indian blood.

Under its provisions any Indian with a drop of Negro blood would be classed as a Negro instead of an Indian. The measure will change automatically the status of 5000 Indians now classed as white.

### Married Before War

Many of these Indians who will be thus affected have traces of Negro blood in their veins dating back before the war when their progenitors married free Negroes. Hill Montague, white, trustee of the Pamunky Indians led the fight against it. He admitted that many Indians had Negro blood in their veins, but declared it unfair to class a 99 per cent Indian as a Negro. It was also brought out that many Indians now belong to white churches and are received in Virginia on social terms with whites. "What shall we do with them if we class them as Negroes?" a minister asked.

### Integrity Crusader

John Powell, white, race integrity zealot who is sponsoring the bill, declared that he was surprised that a Virginia preacher would admit that he had members with Negro blood in their veins. Fifty thousand near white mixed breeds are pressing on the color line, he yelled, and if we let down the bars our civilization is doomed. E. S. Fox, white, who writes books on "racial integrity," wanted to know why an Indian-Negro mixture should be classed higher than a white-Negro mixture.

SUN  
BALTIMORE, MD.

FEB 14 1928

## RACIAL INTEGRITY BILL IS DEFEATED

Virginia Senate Refuses To Classify Indians As Negroes.

## HOUSE ACTS ON TAX CUT

Fight Is Begun At Hearing On Proposed Levy On Chain Stores.

## Virginia House Honors Memory Of Lincoln.

Richmond, Va., Feb. 13 (AP). For the first time in its history the lower house of the Virginia General Assembly today adjourned to honor the memory of Abraham Lincoln. R. Lindsay Gordon, Jr., of Louisa, who introduced the resolution calling for adjournment, in a eulogy of Lincoln said that "every Southern gentleman now agrees with Lincoln on the slavery question" and that his death at the hands of a "Southern lunatic" was a severe blow to the South.

By ROBERT B. MURRAY,  
Staff Correspondent of The Sun.

Richmond, Va., Feb. 13.—Virginia Indians, with "any ascertainable degree of Negro blood, without reference to or limit of time or number of generations removed," escaped classification as Negroes today through the Senate's rejection of the Price Racial Integrity bill, which already has passed the House. The vote was 10-13.

While the Senate was deciding the racial fate of the surviving remnants of one populous tribes along the Pamunky, Chickahominy and Rappahannock rivers—tribes for which the House adopted bill No. 89, which, amended, would bring about annual tax reductions, principally on industry aggregating \$1,285,000.

### Hearing On Chain-Store Tax.

The so-called chain-store tax bill, supported by Delegate Daniel L. Pater, of Orange and Madison counties, and a number of other members of the lower house was the center of controversy at a hearing this afternoon before the House Finance Committee. This bill would impose a \$250 flat tax on each store in excess of five operators by any one concern.

A bill introduced by Delegate Victor C. Hall, Loudoun county, providing for a commission to confer with similar group representing Maryland in an effort to reach a satisfactory settlement of an existing dispute between Maryland and Virginia over the right of Virginians to fish in the Potomac river, has received favorable action by the Chesapeake and its Tributaries Committee and is now on the House calendar.

### Wickham Denounces Bill.

The venerable chief Wanhunsunkook (George Cook), tribal head of the Pamunks, who now number 170, hit laughter, the Princess Pocahontas, and other braves and squaws in native regalia, gave a picturesque aspect to the gallery while the Senate debated the racial integrity bill. Many of them had been around the Capitol for weeks lobbying with the aid of white friends and sympathizers against the measure. Senator Henry T. Wickham, Hanover county, in denouncing the bill as discrimination against the Indians, related the story of Chief Totopotomoi, of the Pamunks, who, with all his braves but seven, died in helping the whites under Edward Hill against hostile tribesmen at Bloody Run in what is now Richmond in 1656. The Pamunks of today, he said, were the descendants of the seven braves who escaped from the slaughter at Bloody Run. Senator M. B. Booker, Halifax county; Robert O. Norris, Jr., Lancaster, and Lloyd E. Warren, Portsmouth, advocated the passage of the bill. Senator T. Gray Haddon, of Richmond, charged that the bill was designed to "make those Indians Negroes whether they are or not."

## RACIAL INTEGRITY LAW

Down in Virginia, there is a statutory law that forbids the inter-marriage of whites and Negroes, whites and Indians, whites and Japanese and whites and Chinese. So, the other day, it will be necessary to have a census taken and have all the people classified in Virginia, and, perhaps, employ two or three hundred blood experts to make an analysis of that racial mixture. By that time, we think, the whole thing will have about "fizzled" out.

It seems to us that the State would have a difficult task proving just how much Negro blood is required in a white person to make him or her black, and just how much white blood it would require in a black person to make him or her white. And, too, probably, some light might be shed upon the subject if the law-makers could tell how many white people, or so-called white people, in Virginia, have Negro, Indian or Mongolian blood in their veins—it being understood that before arriving at a conclusion, these solons go back for five generations, take into consideration every slave woman who bore children for her white

## COMEDY IN VIRGINIA

Nothing more ludicrous has graced the public print in many years than the recent wrangle in Virginia over the subject of racial integrity. It seems that a bill was introduced in the House of Delegates to classify as Negroes any person having a drop of Negro blood. The bill, sponsored by the Anglo-Saxon extremists, passed the House and went to the State Senate and then the fun began. There are 50,000 Indians in the State of Virginia, and, declare the geneologists, all of them have some Negro ancestry. According, therefore, to the proposed law, all of the alleged Indians would have automatically become Negroes. This would have brought about something of a social revolution in the Old Dominion because these "Indians" are classed as white, have all of the rights and privileges extended to white people in the democratic South, and worse, most of the F. F. V.'s have heretofore pointed with pride to some Indian ancestry. Thus, not only would the "Indians" have been hit by the proposed legislation, but a whole lot of apparently "pure" whites would likewise have had to shake hands with Mr. Jim Crow.

So delegations of alarmed "Indians" and "Caucasians" bore down on the Virginia Senate to present arguments against the bill. Chief Cook addressing the committee grew eloquent and said: "I will tie a stone around my neck and jump in the James River rather than be classed as a Negro. It would be far finer to perish in the waters of this stream, upon whose banks my ancestors fought to help the 'pale-faces' achieve independence from England, than to suffer such an indignity." To which statement Editor John Mitchell Jr., of the Richmond Planet, replies: "This is rather a tragic fate for this blood and thunder leader of the Pamunkeys. Certain it is that there will be a mighty big crowd of Negroes present to see him make his 'take off' if he will notify them of the time and place of his entrance to the Indians' Happy Hunting Grounds." All Negroes will say "Amen!" to Editor Mitchell's comment.

What a comedy this whole incident is! Only people who are insane on the color question could take up valuable time trying to find out who is "black" and who "white" in a State where Indians, Negroes and Caucasians have been mixing for 300 years. There are few so-called white Virginia families that can trace their ancestry back a hundred years without finding a dark ancestor, and there are very few Negroes down there who cannot point to some more or less remote white relative. The Indians have mixed freely with both "races." The result is a hodge-podge of humanity which all of the laws that can be enacted for the next century could not untangle. To an extent the same condition exists in most of the Southern States. Some day, possibly, the American people will come to realize that, after all, there is only one race—the human race; that all people, regardless of race, creed, color or nationality, are brothers and sisters under the skin. And if these geneologists keep on investigating family trees in the erstwhile Confederate States the oneness of mankind in this country is going to be recognized at an earlier date than we imagine.

## Negroes Want Racial Integrity, Too

(From the Richmond Planet)

It is apparent to us that the Racial Integrity Bill as passed by the lower branch of the Legislature of Virginia is in plain violation of the Fourteenth Amendment to the Constitution of the United States in that it alleges to protect the racial integrity of the white person and affords no protection to the racial integrity of the Negro. The provision to the amendment in question reads:

"Nor (shall any State) deny to any person within its jurisdiction the equal protection of the laws."

The bill provides a protection to the white person against intermarriage with a Negro, but makes no provision for the protection of a Negro against intermarriage with a person not a Negro. Let us see. To equalize the situation, the bill should be so amended as to define a Negro as being any person who may have no perceptible trace of white blood in his or her veins.

It defines a Negro as being any person having a perceptible trace of Negro blood in his veins. In plain language, the proportion of blood incidental to the regarding or the specifying of a person as a white individual or as an Indian shall not apply to any person who may have any Negro blood in his veins whatsoever. This bill should be amended so as to read that no person who may have any perceptible trace of white blood in his veins shall be regarded or classified as a Negro.

These "anxious seat" gentlemen who are desirous of undoing the sins of many centuries will at least be credited with endeavoring to play fair. They should accord to the Negroes, the "simon pure," genuine black-blooded Negroes the same protection they are asking for themselves. Let them eliminate the word "colored" as applicable to the Negroes of the pure African stock and they will rid the poor derided blacks of the incubus and responsibility of shouldering this mighty army of mulattoes, quadroons, octoroons and now fifty thousand more white folks who will overnight be placed in the legal category of Negroes although they will still be what they have always been, the legitimate and illegitimate offspring of white folks.

You are defining and legislating that no person with Negro blood to the least degree can be legally recognized as a white person; then define and legislate that no person with white blood in his veins to the least degree shall be legally recognized as a Negro. As the matter now stands, the pure, unadulterated Negroes here are loaded down and held responsible for all kinds and

sorts of people masquerading as Negroes when they are not Negroes. We have Chinese Negroes, Japanese Negroes, Mexican Negroes, Indian Negroes, German Negroes, French Negroes, English Negroes, Italian Negroes, Jew Negroes, Irish Negroes and, last but not least, either as to quality or quantity, we have white Negroes.

If the white folks want to unload their holdings in this respect, then the genuine black, woolly-haired Negro wants to unload his holdings also. The folks, the white folks, chiefly responsible for this condition should agitate and aid him in so doing. Chief Cook of the Pamunkey Indian tribe does not want his Negroes living on the Indian reservation to come over with the Negroes, and these genuine, unadulterated black and woolly Negroes do not want either him or any of his tribe.

The Negroes want a genuine, cast iron, pure alloy race segregation provision embraced in the bill now pending that will afford all of the protection to the Bourbon brand of Negro black folks as now applies to the genuine brand of white folks. We also would like to find some way to change, nullify, modify or prove to be false the following declaration of the Scriptures:

"And hath made of one blood all nations of men for to dwell on all the face of the earth."

With this declaration of fact eliminated and the invention of some delicate scientific chemical instrument or device with the use of which the blood of a Negro can be proven to be different from that of a white man or an Indian, then a foundation will be laid for the determination as to whether a person has one-fourth, one-eighth, one-sixteenth or one hundred per cent of the blood of any particular race in his veins.

As the matter now stands, this legislative committee and, in fact, the body itself have been evidently trying to determine accurately a thing that cannot be accurately determined. It is like estimating the distance from the earth to the sun or the distance of the moon accurately from some of the other solar planets. Jeremiah is quoted in the Old Testament as asking:

"Can the Ethiopian change his skin or the leopard his spots?"

The white man has changed the Negro's skin, but he has not deemed it either pleasurable or inviting to make an effort to change the spots on the leopard. Perhaps sooner or later the Negroes of this country will be like the Good Sea Captain who Thomas Fuller so aptly describes when he says:

"But our captain counts the image of God—nevertheless his image—cut in ebony as if done in ivory, and in the blackest Moors he sees the representation of the King of Heaven."

## GETS 2 YEARS FOR MARRYING WHITE GIRL

Bride Also Receives Sentence Under Racial Integrity Law

Amherst, Va.—Mott Wood, charged with being of Negro descent and with having married a white woman, was sentenced to two years in the State penitentiary after a trial in the County Circuit Court here last week. *Wood—Commonwealth* Wood, who is more than three-fourths white, pleaded guilty. His bride, the former Miss Mary Hall, pleaded guilty to violation of the racial integrity act, under which they were prosecuted, at the March term of court and received a similar sentence. *6-30-28*

The couple was arrested shortly after their marriage upon complaint made by the girl's father, *Bathman* who is said to have since disappeared.

The racial integrity law was enacted by the Virginia general assembly two years ago, and the convictions in these cases are regarded by its proponents as a test of its enforceability.